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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 2, 1844. VOL. XXIII.—NO. 9.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XV.

RELIGIOUS LIBERTY. ITS INFRINGEMENTS.

That the founders of New England were true Protestants, is a fact too obvious to be reasonably doubted. They both asserted, and acted upon, that great first principle of Protestantism; *the right of interpreting the Scriptures for themselves*. But they failed to act *consistently*, and denied to others what they asserted to be their own right. Hence this holy principle of religious freedom was sometimes violated. Our fathers, however, did it 'in their simplicity.'—They viewed *toleration* as being tantamount to *indifference*. 'God forbid,' said Gov. Dudley, 'that we should tolerate false doctrine, for that would be indifference to the truth.' And the waggish Father Ward of Ipswich, declared that 'to pretend a Scriptural argument for toleration was attempting to fix God's Bible into the devil's girdle.' The fact was that they, unconsciously, assumed their own infallability. This was a grievous mistake, which they did not detect, and which in the spirit of it, their descendants, even at the present day, are slow to confess and repudiate.

In or about 1631, Sir Christopher Gardner, who seems to have professed Episcopacy, but was suspected to be a Catholic, and who had come to Massachusetts with the expectation of enjoying religious freedom, was arrested and sent back as a prisoner to England.

The next year a similar prosecution was instituted against Roger Williams, who avoided the sentence of transportation by escaping from Salem, in the dark of night, and making his way on foot through woods, cold and snow, to the wigwam of Massasoit, at Mount Hope, where he lived three months without taking a mouthful of bread.

In 1638, Rev. Mr. Wheelright, Mr. William Hutchinson, and Mrs. Ann H., his wife, with about two hundred others, were banished, by a decree of the General Court, on account of their 'Familistic,' as they were called, opinions and practices.

In 1640, Francis Hutchinson, son of William and Ann, came to Boston, accompanied by a Mr. Collins, husband of his sister. They were apprehended on the charge of 'seeking to possess the people there with evil thoughts of the government and the Churches.' They were fined, the one in a hundred pounds, and the other fifty; and to lie in prison until they gave security.

In 1644, a man by the name of Painter, was sentenced to be publicly scourged at the whipping post, because he had hindered his wife from carrying their child to baptism. This sentence was duly executed.

The same year Capt. Underhill was banished from the colony on the charge of having declared that, 'they of Boston were zealous as the Scribes and Pharisees were, and as Paul was before his conversion.'

About this time, Hugh Burt, for declaring himself perfectly cleansed from the pollution of original sin, and almost pure from actual transgression, received the sentence of banishment, and fled to Rhode Island.

Previously to these last dates, a man by the name of Gunsmith, for saying that all the ministers in the colony, except two, preached a covenant of works, was sentenced to go into every town in the colony, and make a public confession of his slander.

In 1643, Samuel Gorton, with ten or twelve others, were seized by an armed force sent by the magistrates of Massachusetts, at a point on Narraganset Bay, where they had established themselves, and brought to Boston; 'seven of whom were sentenced to be dispersed in as many different towns and there kept to work for their living, and to wear irons upon one leg, and not to depart from the limits of the town, nor by word or writing to maintain any of their blasphemous errors, *upon pain of death*. This sentence to continue during the pleasure of the court.' They, were detained under the sentence, aforesaid, but finding that they could not keep them from seducing others, nor yet bring them to any sight of their folly and wickedness, nor would they revoke their hellish blasphemy, and being very forward in any public assembly to be venting of their familistical notions, the General Court, finding no way of imprinting any good instruction upon their minds, they were dismissed and sent to their own homes with this caution, that they should not come into any place where the said Court had jurisdiction upon pain of death.' So testifies Mr. Hubbard, pp. 403 and 407.

In 1656, severe laws were enacted in Massachusetts, Connecticut, and New Hampshire, against the Quakers; for binding, under heavy pains and penalties, any ship-master to import them, or any colonist to entertain them; ordering their immediate imprisonment and transportation; and making it a capital offence, if any of them should return to the colony. Under the administration of this law, Marmaduke Stevenson, William Robinson, and Mary Dyer, were executed publicly on the gallows, upon Boston Common, June 1, 1660. William Nicholson and Jane N., his wife, received the same sentence, but were permitted to escape.

In 1656, Mrs. Hibbins of Boston, was arraigned and tried on the charge of witchcraft. She was first condemned by the Magistrate's Court; and afterward by the House of Deputies; and then executed. This was thirty years previous to the witchcraft fever in Salem and Boston, which proved fatal to about twenty innocent persons, who underwent the same destiny as their prototype, Mrs. Hibbins.

About the year 1685, Rev. Joshua Moody, the worthy minister of Portsmouth, N. H., was imprisoned and ejected from his parish because he declined against an express injunction, to administer the Holy Communion to Mr. Cranfield, the Deputy of Sir Edmund Andross, Governor General of New England.

The instances, above noted, were all, except one, in Massachusetts and prior to the eighteenth century. Those which follow occurred in Connecticut, and resulted from the action of the Saybrook Platform, which established consociations, possessing juridical power.

At the session of General Assembly, 1742, Rev. James Davenport and Rev. Benjamin Pomroy, D. D., were arrested and brought to the bar of the House, charged with having 'committed great disorders.' Davenport was sentenced to be forthwith transported to Long Island, whence he came; but as no proof of the charge against Pomroy was produced, he was soon discharged. But while descending the staircase, he was rudely pushed off, and narrowly escaped serious, if not mortal injury.

In 1744, Rev. Dr. Pomroy of Hebron, was again indicted, and with Rev. John Owen of Groton, brought before the Assembly to answer complaints made against them. Owen, on making concessions and paying cost of prosecution, was dismissed. The charge against Pomroy was that he had preached in another minister's parish; and had said 'that the law, lately enacted to stop ministers from going into each other's parishes to preach, and forbidding religious meetings, except those holden by regularly ordained or licensed ministers, was made without reason and contrary to the word of God; and that there was no colony so bad as Connecticut for persecuting laws.' He was adjudged to pay £32, 10s. 8, cost of prosecution; be bound to his good behavior in a bond of fifty pounds; and deprived of any legal demand on his people for his salary. He was thus virtually deposed and outlawed; and so remained for about ten years.

About this time, Rev. Mr. Finley, afterward president of the college, Princeton, N. J., while supplying a Presbyterian pulpit in Milford, was 'once or twice,' says Dr. Trumbull, 'carried, as a vagrant, by virtue of the transporting law, out of the colony; it being the manner for the constable of one town to convey him to the constable of the next town, until they had set him beyond the limits of the colony.' From 1745 to 1755, was the reign of terror in Connecticut. A law was passed, forbidding a foreigner to preach in the colony. It was designed to take effect upon Mr. Whitefield, should he again come among them. Its penalty was transportation; of which the offender was to defray the cost, and be bound to his good behavior in a bond of one hundred pounds. Members of Churches, by the sole power of the minister, were suspended from communion for having gone to hear Whitefield, Pomroy, Wheelock, and other popular ministers preach. The General Assembly unconstitutionally repealed the act of William and Mary, entitled, An act for the relief of consciences, &c.' By this act conscientious dissenters might form themselves into distinct societies, and be legally acknowledged. Those who now thus dissented, were compelled to pay taxes for the support of the ministers of the old parishes.—The provisions of the ecclesiastical establishment, in favor of individual and ministerial liberty and rights, and those of particular Churches, were, in many respects and instances, grossly violated. Two young men, named Cleaveland, brothers, belonging to Colchester, and members of Yale College, likewise members of the Separatist Church in C., were expelled from the colleges, for no other cause than that of attending, during the college vacation, the meeting and the communion to which they and their parents belonged. The sentence of expulsion is dated Nov. 19, 1744, and signed, THOMAS CLAP, RECTOR.

About this time, a member of the senior class started a subscription for an American edition of Mr. Locke's 'Essay on Toleration.' The President on being apprized of this thing, reprimanded those scholars concerned in this affair, and enacted a public confession on penalty of being refused their degrees, at the approaching Commencement. Most of them made confession, but the leading man refused. He went to an attorney and took legal counsel. On the day before Commencement, he found that his name was not among those who were to be graduated. He immediately waited on the President, and said: 'I am of age, sir, and have some property. If I am deprived of my degree for the cause you have alleged, I will appeal to the King in Council, and I have already engaged my attorney.' He then withdrew. A few hours afterwards he was waited on by a freshman, saying that the President and Corporation wished to see him.—He went to them; was received and treated with much complaisance, and requested to appear with his class and take his degree.

The vigor and unconstitutionality of the laws and measures, adopted and pursued by the majority both in Church and State, finally wrought its own cure. As some of the best ministers in the Colony, such as Pomroy, Robbins of Branford and Allen of North Haven, with others, had been deprived of their seats in the Association and Consociation, and some of them of their parishes, on frivolous pretences, but really for no other reason than that they were supporters of the 'New Light' views; as these men were exposed to incessant and intolerable vexations, and a considerable amount of the population compelled to pay double taxes for ministerial support; things, at length, were regarded in their true light; *as persecution*. The balance of power was shifted. About 1755, the 'New Lights' gained the ascendant, both in the Legislature and in the General Association. It was much to the honor of this party, that the imprisonment of Separatist-ministers, and the distraining of goods for the payment of parish taxes, now ceased. The obnoxious laws were repealed. But the love of arbitrary power was not wholly renounced. A measure of the old leaven remained in the new lump. The debt incurred by the injustice done to Pomroy, Robbins, Owen and others, was, at least in part, paid back into the hand of Rev. James Dana of Wallingford. Mr. Dana belonged to the Old Light-school. It was proposed that he should be ordained in the Congregational mode. The council of ordination was selected, and addressed by 'letters missive' as usual among Congregationalists. But the local Consociation claimed the work of ordination, as being their exclusive prerogative. They all convened on 10th Oct. 1758, at the house of Capt. Merriman. As the members of the ordaining council, with the exception of one minister, were, also, members of the New Haven Consociation, not much difficulty occurred in the organization of the body. The stated Moderator and Scribe gave way, on their own motion, and new ones were chosen. Mr. Dana and the Church's committee were now called and asked, if they would submit the subject of ordination to the Consociation, then in session. A committee was then appointed to confer with the parties and produce, if possible, a union of action. In negotiations of this kind, two days were employed. Mr. Dana was willing to be ordained by the Consociation if they would dispense with an examination of him on the subject of his religious opinions, and accept the confession of faith which he offered them. The Consociation demanded that Mr. Dana should submit to their jurisdiction. But he refused to acknowledge it. Then followed a discussion of the subject of jurisdiction. No compromise could be effected. On the third day, the ordaining council proposed that the whole joint council should be dissolved. But the Consociation refused 'to put the case out of their own hands.' The members of the ordaining council then seceded and organized by themselves. The Consociation continued their session, and strenuously protested against the council's proceeding to ordination. The council, however, did proceed and ordained Mr. Dana. Great sensation was produced. A spirited controversy from the press immediately followed. Rev. Messrs. Eells and Hobart on behalf of the Consociation; Todd and Hart, on behalf of the ordaining council. Both parties, by entrenching themselves on different grounds, made out each a strong case. The Consociationists reasoned from the provisions of the Saybrook Platform and the practice of Presbyterians, both in America and Europe. The other party reasoned from the principles of Congregationalism, and contended that these principles had never been resigned by some Churches of Connecticut; that the right of Churches to be Congregational, if they chose, was recognized by the legislature in the very act, by which they accepted and established the Saybrook Platform; that there always had been some Churches which practised on these principles.

Mr. Dana's ordination was never disannulled. The generally acknowledged validity of it inflicted a mortal blow on the usurped exclusive power of the Consociation. Since that time, there have, probably, been in Connecticut more Congregational, than Consociational ordinations. The Consociation has been humbled. The proud edifice, built on the foundation of the Saybrook Platform, now shows its gaping breaches, its dingy walls, its shattered exterior, its dilapidated pillars.

There is a useful lesson to be learned from the ecclesiastical history of Connecticut. That State has ever and justly sustained an eminently high reputation for enlightenment, morality and religion. And yet in no American State has there been so much religious coercion, quarrel and difficulty. And why has all this occurred? The reason is obvious. She long had, and manifested 'a lurch' for an ecclesiastical establishment. At length, she obtained it. But instead of being a blessing, it proved a curse. Instead of making righteousness and peace, it fostered disquietude, oppression and strife.

S. F.

For the Register.

SHORT SERMON. NO. III.

'We ought to obey God rather than men.' Acts v. 29.

Here is laid down the fundamental principle of action, adopted by the apostles, and prescribed to all Christians; a solemn recognition of the right of God to command and govern. To this rule there is no exception; as no authority can be above that of Jehovah. It deposits the supreme power in the best and safest hands. Hence we are not to be directed in duty, by the unknown rule of 'the fitness of things,' or the uncertain 'law of expediency;' but by the command of God. Nor are we to plead the right of 'reason,' or 'conscience,' any more than that of 'men,' to govern us, when opposed to his command. The binding obligation of obedience from all, to the word, or the law of God, grows out of these two facts; first, that *he* who made the world, must have the most perfect right, and be infinitely the best qualified, to govern it; second, that his law or command, is infinitely fitted to affect the greatest good of all his creatures, and is, therefore, infinitely expedient; being *holy, just, good, reasonable* and *profitable* to *all*, for this life and the future. To obey *men* therefore, in opposition to God, would be, not only impiety, but unkindness to the world. Had the apostles obeyed the Jewish rulers, who commanded them *not to speak at all in the name of Jesus*, rather than God who commanded them to preach *him* for salvation; the plan of saving the world by preaching would have been defeated, God dishonored, and sinners left in remediless despair. This fundamental, Christian, and benevolent principle of action, is based upon the fact, that God has made a revelation to man. Without this fact, the binding obligation of the principle upon the consciences of men must be greatly weakened; as in the case of Socrates, and Arrian, who, in their respective cases, appealed to this same principle, but only upon the strength of their belief from reason; and hence, they were liable to be in error as to what was the divine will. Not so the apostles, as their miracle, on the man who had been incurably lame for forty years, certifies; and hence, different degrees of respect are due to those who appeal to the principle, according to the strength of their conviction, that they are authorised by him who cannot err.

The prophets and apostles were governed by this principle in its full force, when they refused a compliance with the commands of men to renounce their allegience to God and Christ; for they had full and plenary inspiration, and could give perfect proof of it, to every reasonable person. Luther and the reformers of the Church from popery, plead the same principle in refusing to obey the papal power, but not the same inspiration; they took the holy Scriptures, knowing them to be given by inspiration to holy men of old, for their perfect authority. But there are certain men, and bodies of men among us, rising up and assuming to imitate these high examples, by refusing to obey the civil authority, if it employs force, sanctions the sword, for self-defence, requires the murderer to die, or tolerates slavery. All this and more, they do, on the ground of *obeying God rather than men*. And this too, without the least claim to personal inspiration, and many of them, without a belief in the inspiration of the Scriptures. Others, again, go against the whole organization of society, religious, civil, and domestic, under the pretence that *God and true religion* require them thus to do; when, in truth, God has commanded no such thing, but the contrary. Now, my brethren, it is worthy of serious remark, that what these persons require, (as obedience to the will of Heaven,) is precisely in these respects, what, *they that fear not God nor regard men*, the most wicked and worthless of all ages, have practiced. But so did not Christ and his apostles, the early Christians, nor the best of men in former days. No—they, by example and precept, and by inspiration too, taught Christians to 'render to Cæsar the things that are his;' to give honor, and pay tribute to the government; and be subject to the powers that be, as to the ordinance of God, which he hath instituted for the punishment of evil does, and the praise of them that do well. They taught wives, to obey their husbands; children, to obey their parents; servants, to obey their masters; and youth, to honor the aged. And moreover, all this obedience was to be rendered, as to the Lord; which proves that he requires it. They furthermore, taught rulers, to be fathers to the people; husbands, to love their wives as their own flesh; parents, to train up their children in the nurture and admonition of he Lord; and masters, to be good and gentle, ding that which is just and right by their servants; and solemnly enjoined it upon all of them to remember that they, each and all, have a maser in heaven, who is without respect of persons, to whom they must render account for their departures from the various instructions, in heir respective spheres of duty. Hence we oey rulers and men, in their proper spheres, because God has so commanded.

These and other moral and social agencies, having the sanction of infinite visdom and perfect goodness, and the support o all experience, as the best and most efficient means of preserving order, virtue and happiness, pure and equal, among men; when required to abandon government, set aside the authority of parents, and of the aged, of laws and the bible, our quiet and solemn reply is—'*We ought to obey God rather than men.*'

COUNTRY PREACHER.

THE FRAMINGHAM LETTER—REV. MR. BARRY'S SERMON.

We alluded in our paper of last week to a letter recently addressed to the selectmen of Framingham by Rev. Mr. Johnston, a Baptist clergyman in that town, and to two excellent Sermons by Rev. Mr. Barry, 'on the rights and duties of neighboring Churches,' called forth by the letter. We publish below the letter alluded to, with some passages from Mr. Barry's Sermon in relation to it.

FRAMINGHAM, MASS., Feb. 2, 1844.

Gentlemen,—Having been invited by your Warden, to take my turn with the other ministers of the town in the Poor House, for the purpose of religious worship, and the instruction of its inmates, on the evening of Sabbath next, I have to say, that it will not be possible for me to attend on that occasion, nor for the future.

My reasons are the following. There are in the town Orthodox, Unitarian and Universalist ministers over their respective congregations. With the first named I can have no difficulty of course to worship, nor to mingle my humble services with theirs in the matter of Christian instruction; but with the other two denominations named, the case is widely and essentially different, seeing it is impossible I can recognize them as Christian instructers, believing as I do, that neither ultra Universalism nor Unitarianism can be Christianity, if the Bible be the Word of God.

My objections therefore are based upon the conviction, that the existing arrangement under which I am invited to preach in the Poor House is, like many other arrangements, calculated to annihilate all distinction between truth and error, and aware of the tendency of the human mind to the latter, contributing so far to the injury of the former.

It will not alter the case, that there may be, and I believe occasionally there is to be found an imitation of Orthodoxy in the instructions of such gentlemen.—This detracts nothing from the broad, distinctive character I have laid down. If such an imitation exists, it indicates either servility or hypocrisy, rendering it thereby more dangerous to the interests of the soul, when persons are brought under the influence of such instructions.

With men of all religious parties as citizens and neighbors, I desire to live on terms consonant to that law which enjoins, 'thou shalt love thy neighbor as thyself,' and the individuals referred to, as moral and gentlemanly citizens, I respect and esteem; but from their religion and their religious influence, my prayer is, good Lord deliver me and the community.

If I may be permitted, I would suggest to you what ought to be immediately adopted; that the inmates of the Poor House, whether young or old, should be carried to the respective places of worship they may choose to attend on the Lord's day by the Warden of the establishment, and those who are infirm and unable to be so carried, to be visited and instructed by such ministers as they may desire. To this, no objection can be raised on the score of trouble or expense. I see no reason why a man or woman bec use they are reduced to poverty and obliged to take shelter in the poor house should be treated in this matter as though they were criminals, and their conscienscious scruples, if they should have any, violated by being compelled to listen to my instructions, or to those of any other minister of any denomination to which they may have objections. Poverty brings enough of natural coercion in its train, without those heartless additions which men inflict upon its victims.

I have the honor to remain, Gentlemen,
Your most obedient servant,
JAMES JOHNSTON.

TO ADAM HEMENWAY, CYRUS BULLARD, E. M. CAPEN, Esq's, and Overseers of the Poor of Framingham.

'Such, then, is the letter; and it is to be remembered that it is a letter. It is not the language of a minster to his people. It is not the passing effusion of thought in a common discourse. It is the language of deliberation. It shows the fixed and settled determination of the writer's mind. It is addressed to the servants of the town, and through them to the community at large. It arraigns his brethren, ministers of the same word, before them. It assigns reasons for the course he has taken. It appeals to their judgment. No alternative is left, but to pass by this matter—a matter to you, to the whole community, of interest in silence, or to appeal to the same tribunal for our vindication. My sense of duty forbids the former; I have no recourse but to the latter.

What, then, is the purport of this letter. It has been for years the custom of this, and of many towns in this Commonwealth, to make provision for the religious instruction of the poor. In a spirit of liberality they have desired all the ministers of the town to officiate, in turn, in this service. This has been done, as I understand, in this town, by a recorded vote of the inhabitants. One of the ministers in this place, after having once or more times officiated, *declines* the service. If this were all, nothing more could be said. No minister is bound to this work. It is a labor of love; if he have reason for declining, he is at liberty so to do. But in thus declining, he gives his reasons for so doing. He submits those reasons to the consideration of the town. What, in effect, are they? He pleads not ill health, the want of time, the claims of other duties. He professes no unwillingness to perform the desired labor in itself. His plea is, that he cannot officiate with certain ministers of the town. He cannot act with them. But is this the purport of the invitation? Is he asked to stand by others, to labor and to pray with them? Not at all. He is simply invited to preach—to preach at a certain place—to preach at a given time—to preach alone, as duty shall prompt, as the spirit of truth and love shall give him utterance. Does it matter who has spoken before, or who shall speak after him? whether it be in the habitation of the poor, or in the Town Hall?* whether he discourse of righteousness, or temperance, or judgment to come? He is asked to perform a simple service, pertaining to his office, alone, unrestrained. Why should he not do it?

The answer in effect is, that in so doing, he shall give currency to error instead of truth; at least, that his influence will serve to confound the distinction between truth and error. But how? It is not that others, from whom he differs in belief, are at his side. It is that he performs the same service, takes a part in the same general object, and succeeds them in the same sacred and benevolent office. But if this be wrong in one case, is it not wrong in all? If he sanction error by having a part with those who hold it, in one service, does he not in others, in all? Is an address on the moral and spiritual evils of intemperance, on a Sabbath evening, less solemn, less Christian, less conducive to the interests of true religion, than a discourse to the poor? Would he decline to offer prayer at a Town Meeting, or at an assembly of the citizens for an object of general utility, or in the house of mourning and death, where his neighbor and brother had officiated before him, lest he should seem to tolerate or to sanction his errors? Truth and sincerity are consistent. What they are once and in one place, they are always, in all places. Has the plea of my brother the color of consistency and truth? I appeal to the same tribunal to which he appeals.

But the enquiry still returns to us, why does my neighbor and brother decline this service? He answers, that he fears to confound the distinction between truth and error. He assumes, then, to judge what is truth and what is error; who holds the former, who holds the latter. But what truth? what error? Truth is truth, error is error, be it small or great, whether it regard doctrines or rites, whether it bear on one denomination or another. My brother and his denomination hold to a particular mode of baptism. It is the only mode. It is the essential mode. There is no baptism beside. He and they can hold communion only with such as have been subjects of it. Such a position gives to their belief the character of an essential, a fundamental belief. And yet there is a denomination of Christians in this place, with its minister, who dissent from that position, who have never acted in conformity to it, who maintain and who practice what he holds to be error, what his denomination have sanctioned as essential, fundamental error. But he is not loth to share this service with them. He has no objection to worship with them, nor to 'mingle his humble services with theirs in the matter of Christian instruction.' Is this consistency? Is it the consistency of truth? Is it not equally 'to annihilate all distinction between truth and error, and aware of the tendency of the human mind to the latter, contributing so far to the injury of the former?'

But it is further urged, at the close of the letter, that the course proposed by the town is an act of injustice to the inmates of the Poor-house; that it is 'treating them as criminals,' to oblige them to hear different ministers, that it is inflicting 'heartless additions' upon the already 'natural' and necessary 'coercion' attendant upon suffering poverty.' I ask, brethren, if this assertion be true? Is there any compulsion, any coercion, in that asylum of humble poverty? If it be so, it is unknown to me. If it be so, it becomes you to look into and to correct it. Is any inmate of that house *compelled* to listen to preaching against his will, to attend upon the services of ministers to whom he has conscientious objections? It *is* a violation of 'conscientious scruples' which none will justify, which all must condemn. But the complaint is new to me. I had supposed, I have been informed, from the highest authority, from the lips of the inmates themselves, that they were gratified by the arrangement of the town, that it was a pleasure to them all to hear the services of different ministers. Where then is the alleged coercion? Who treats the poor of this town as criminals?

But I cannot detain you with the consideration of these particulars. They are all of the same character. They cannot bear the test of candid examination. They all manifest a desire to seek justification of a course, for other reasons resolved upon. I turn to other matters of a more personal character, which it grieves me to notice, which yet I am constrained to bring before you, and which remind us as a denomination of one of the sad prerogatives of an independent, honest, though in others' judgment heretical faith, to be persecuted and reviled for righteousness' sake.

The virtual and essential plea of my neighbor and brother, is, (and why had he not the candor at once and for all to acknowledge it,) that I subscribe not to his articles of faith, that I am an offence and provocation in his eyes. 'Ultra Universalism and Unitarianism!' Heave to my Universalist brother his own vindication. He stands upon his own ground. His faithful labors as a minister, his public services to this town, are known to you as to me. I answer for myself and not for him. But I would that a charity as large, as generous, and as active as his, were more common in all sects and under all names. I need not say to you that I am no Universalist. But I honor the Christian. I will vindicate, I will uphold, I will respect, I will love him, the good, the generous, the faithful, bear what name he may, subscribe to what articles he will. There are men who can sit in their study or preach from their pulpit, and launch their denunciations far and wide against speculative error and obstinate heretics. But to me there is no error like a censorious, strife-making spirit; there is no heresy to be compared with a narrow, selfish, intolerant bigoty. Give me the Christian, whose heart disdains the 'selfish end,' whose bosom glows with fervent charity and disinterested love, who lives and who labors but to spread knowledge and peace and the religion of love and mercy among men. I ask not his name, I question not his creed. It matters not to me where he worships, who claims or owns him. I see in him the image of that pure and sinless being, who trode the wine-press alone, and to whom it was sufficient to say, 'I am not alone, but the Father is with me.' When will Christians learn to look to men's actions, rather than their professions, to judge the tree by its fruits, not the fruit by the tree.

In the first place, it is distinctly alleged and declared by my brother, that he cannot recognize me as a 'Christian instructer;' not a Christian man, but a Christian *instructer*. What, then it may be asked, am I? Were I a teacher of the Koran, I should be called a Mahometan instructer. Were I a believer and preacher only of the Old Testament, I should be called a Jewish instructer. Were I a teacher of natural religion, I should be called a Deistical instructer. Were I a teacher of no religion, of no First Cause, I should be called an Atheistical, an Infidel instructer. But surely neither of these characters is mine. I am a believer, a preacher of the Bible. I hold to its supreme authority, expound its doctrines and urge its sanctions in *my* way, as my brother does in his way. Yet I am no Christian instructer. What then, I repeat it, am I?

Again; what is the ground, the justification of this charge? It is, as he says, that 'Unitarianism cannot be Christianity, if the Bible be the word of God.' But Unitarianism, as I understand it, takes that very Bible as its creed. Its essential doctrines are set forth in the very words of inspiration. The 'head and front of its offending' is, that it rejects all doctrine which the Bible does not teach, or, by just interpretation, cannot sanction. The question of its truth is, I allow, matter of argument. But to say that the doctrines of Unitarians, expressed in the very language of Holy Writ, cannot be Christianity, if the Bible be the word of God, is equivalent to saying that the Bible cannot be the Bible. Take, for instance, the single passage which embodies the distinctive idea of the [illegible] head and of Christ as held by us. 'This eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent.' This is Unitarianism; and yet it is not Christianity, if the Bible be the word of God. What then is it?

But farther; my brother will not probably deny that I hold to, that I preach, some of the truths of Christianity. How much truth, then, is necessary to constitute a Christian instructer? Must I know and comprehend with infallible certainty *all* the counsel of God? Who then is a Christian instructer? Must I believe all that my Baptist brother deems essential? Then is my Orthodox neighbor no Christian instructer. But suppose the author of this charge should himself find that some of his views of eternal things, like some of my own, are but the poor, partial, fallacious fancies of a finite mind, grasping at the Infinite. Would his religion cease for that reason to be Christianity, and he a Christian instructer?

But say what my brother may of Unitarianism or Christianity, I must contest, I must deny his right to impeach my authority as a Christian instructer, while the same Bible to which he holds is my teacher, and we alike own one divine Master, even Christ. It is easy to make sweeping charges against our brethren, and to deny to them the Christian name. It is easier far than to walk in peace and charity through the rough and thorny paths of this world. I cannot stop to vindicate my claim as a Christian Instructer. If my preaching, if my life do not vindicate me, no words, nor professions, nor protestations can. And if any persist in denying me that claim, I can only say to him in the words of the Apostle, 'why dost thou judge thy brother, or why dost thou set at naught thy brother! For we must all stand before the judgment seat of Christ.'

And yet I cannot forbear to ask, what in effect is the result of the position taken by my brother. If it can be maintained, it excludes from the communion of Christians, from the hope of eternal life and from the favor of God, not one, but many. It pronounces condemnation upon names emblazed in universal affection and honor, repeated but in tones of exultation and gratitude that they have lived to bless the world with their unsullied integrity, their abundant labors, their unwearied, cheerful sacrifices in what they deemed the cause of Christ and of human good. The apostolic Tuckerman, the poor man's friend and intercessor, was he no Christan? The meek, long-suffering, heroic Follen, no Christian? Channing, the friend and advocate of universal freedom and humanity, whose voice uttered and guided the spiritual aspirations of the age, no Christian? The earnest, self-sacrificing, saintly Ware, was he no Christian? Father, forgive them; they know not what they do.

But I am charged with implication in this letter, (if it be not my associate in the censure) with an imitation of Orthodoxy in my instructions. It is alleged at the outset that I am no Orthodox and yet affect to be. I deny and reject Orthodoxy and yet imitate it. It is quite probable that the teachings and language both of my brother and myself have points of resemblance. To candid and unprejudiced minds, remembering that all Christian teachers derive their instructions from a common source, the wonder would be, not that there were any, but that there were no resemblance. Is it to my brother so strange and unaccountable, that the only hypothesis by which it can be explained is to charge me as an imitator!

Nor is this all. This needless charge of imitation, made upon no personal knowledge, before ever having heard me discourse on any occasion, made too with the asservation of his belief of the fact, is the occasion of an imputation which I would that I need not notice at all—an imputation of servility or hypocrisy. What must needs be judged of the sincerity of him, who in one breath could utter the unworthy aspersion, and in the next, protest his respect and esteem of the objects of it as 'moral and gentlemanly citizens.' It is as if he had said, Sir, I honor you as a moral and worthy man; but I believe you are a hypocrite or something as bad.

But it remains to me to notice another, the last, and unhappily it is the crowning feature in this letter. It is that in which my religious influence, not my religion only, but my *religious influence* is depreceated and set at naught. The boldness and effrontery with which this is done, united with a solemn appeal to Heaven in the presence of this whole community, against the influence, the religious influence of peaceful, unoffending men, whom you have for years known, whom you have entrusted with the most sacred charge man can bear, of whose walk among you, you can judge, and that too, from a servant of the Prince of Peace, of him who rebuked the spirit that would call down maledictions upon the unoffending Samaritans—it seems incredible. I am amazed at it. I have not been surprised—I should been the more surprised at the reverse, when men of all opinions have read that invocation in the letter, to see the unconcealed expression of their feelings.

My *religious influence*—the religious influence of two ministers of this town, to be shunned, to be deprecated, to be put down, with the invocation of solemn prayer to the Father who made us all? Is religious influence so prolific that we must needs stint it? Are the fruits of righteousness and charity in this place so abundant that we must dismiss our ministers, because their religious influence, if not mischievous, is unprofitable? Religious influence! My religious influence! What is it? It is to the Christian teacher his all. It is the quickening power that gives life, potency and energy to the word of God he speaks; and this the community are solemnly called upon to put down. The religious influence of a minister,—it comes from the esteem, the confidence, the honor in which you hold him. Not a minister here could hold his place a day, or do good a single hour, when that esteem were lost, that confidence dissolved, that honor withheld. And yet you are solemnly conjured by a minister of this town, to distrust, to deprecate, to shun the influence of his associates.

The spirit that dictated that appeal, if it prevailed here, would break forever the peace and religious prosperity of this community. It would set every man against his neighbor. It would defeat all our hopes for the cause of Christ, for the permanent welfare of society. Good men of all denominations have seen this. They have given solemn caution against it. I quote the language of Dr. Wayland, the most eminent and powerful minister of the Baptist denomination in this country.† He is addressing his brethren upon the duty of preaching their peculiar doctrines. He is meeting the objection, that to do so would be sectarianism. He says, and these are his words: 'It will be accordingly objected, that this is sectarianism. I am aware that it is so. I am aware that it is sectarianism whenever we underrate the talents, disparage the motives, *curtail the influence*, or violate in the slightest manner, the rights of those who differ from us.'

But I must refrain. It is with feelings of pain and sorrow that I am constrained thus to address you. I have used to you language, I have discoursed to you upon topics which for long years have been strangers here, and which I had hoped occasion would never arise to bring up again. I have made a sacrifice of personal feeling which I would fain have spared. But my sense of duty forbade it. I have acted but in obedience to its solemn monitions. I have done it only as an act of justice to myself, to the people of my charge, to the permanent good of this community. The letter which I have noticed, it will not be forgotten, is the production of one mind. With him, not with the people of his charge, is the responsibility of it. Nor can I but hope that reflection and a better knowledge will soften the harsh judgment he feels constrained to pass upon his brethren and associates in the ministry. In the years of my connection with this town, I have shared as much of the friendship and kindness of persons of all denominations as I could ask. I recal with particular satisfaction my intercourse with one, ‡ always to me a faithful and sympathizing friend, who, now in the days of infirmity, trial and pain, has been remembered and honored by the whole community for whose good he so long and so successfully labored. I take this occasion to express my grateful and honoring sense of a character, so beautifully uniting decision with candor, and uncompromising adherence to the faith he has ever taught, with a charity large enough to embrace the good of every name. The annals of this town will never be faithfully recorded, if the name and services of that good and faithful minister are left out. He was a lover of peace. May the peace he sought for us be the solace of his suffering hours, and smooth the pathway to his final rest.

Brethren, I have been speaking upon a subject which has awakened an unsual interest in this whole community. The occasion appeals to our common candor and forbearance. It is a call for the indulgence, it is a trial of the sincerity, of that spirit of liberality, that love of peace and concord, which you have ever professed in common with myself. I cannot forget—nor will it be forgotten by you and this whole community—the image of that venerable patriarch, § now, we trust, in heaven, who a little more than a twelve-month since gave his parting counsel and benediction to the people of his ancient charge. He invoked upon all the blessings of charity and peace. He entered the churches, as a father, to walk together in love, sacredly to regard the rights of conscience, to honor each other's motives, and on all occasions to meet together in the spirit of their common Master—the spirit of peace, kindness and brotherly love. Shall we not cherish the last and sacred charge, echoed as it now is from the spirit world, the haven of peace and rest to which he has gone. Peace! if it be possible, let us seek it. Peace! that we may promote it, let us forbear. Let it be our labor, our prayer. The wisdom that descendeth from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. If any man lack it, let him ask of God, who giveth liberally, and upbraided not, and it shall be given him.

* The allusion above will be understood, by stating that the author of the letter under consideration, within a fortnight preceding the date of his letter, delivered the first of a series of Addresses, in the Town Hall, at the request of the inhabitants of Framingham. He also attended the delivery of an Address by the author of this discourse, the Sabbath succeeding the date of the letter.

†Wayland's Occasional Discourses. 1833. p. 290.

‡ The Rev. Charles Train, for thirty years minister of the Baptist Church in Framingham; during which time he was for several years chosen a Representative and Senator in the Legislature of this State. It is sufficient to give his name, to speak his praise.

§ The Rev. Dr. Kellogg, at the advanced age of eighty-seven years, met the inhabitants of the town on a festal occasion, which united members of all societies in the town, when he took the opportunity to inculcate upon them the liberal and Christian sentiments towards each other, to which reference is made.

THE THREE BAPTISMS.

An example of the highly figurative and picturesque style of the Scriptures occurs in the words used by John the Baptist: 'I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.' To understand this language, the English reader will bear in mind that *Ghost* is the same, in meaning, as Spirit; it is, in fact, the old English word for spirit. Thus Chaucer, the father of our poetry, uses *gost* and *body* in the sense of the modern phrase, mind and body. And it is also deserving of notice, that the word in the original Greek, which is translated spirit or ghost, means, in its primitive signification, air, breath, wind. Thus, as was very natural, the same word was made to stand for the air, that invisible element, which pervades and surrounds all things, supporting animal life; and also for the immaterial element in man's nature, the principle which inhabits, informs, moves our clay; and above all, for that great, unseen, eternal Intelligence, which made and governs the Universe, which some ancient philosophers conceived of as the *soul of the world*, but which Revelation represents as a separate, almighty, all-wise Being, from whom, and in whom, and to whom are all things. The language used by John gives us the idea of three baptisms or purifications,—by water, by fire, and by air or wind. These three natural agents are employed as purifiers in the material world.

The conception may be illustrated by an imaginary Dialogue between the three Angels of the Sea, the Fire, and the Air.

THE WATER-ANGEL.

'I must about my ceaseless work. The ocean ebbs and flows at my bidding, pouring its waters round the great globe. This is the part assigned me by the Omnipotent Creator, by him 'whose way is in the sea, and whose path is in the great waters.' I 'enter into the springs of the sea;' my palace is of coral, roofed with the overarching waves; 'the waters compass me about, the depth closes me round about, the weeds are wrapped around my head, I sink down to the foundations of the mountains, the bars of the earth are about me.' I minister to the great King as his purifier. Into my vast receptacle are poured the offal and refuse of the earth, and my waves wash them clean. The loathsome carcass, that was pushed out of sight, owns this baptism of water, and emerges a smooth and polished skeleton. See! how my 'waters wear the stones,' and the shells that are cast upon my shores attract admiration, and mock all art. Out of this reservoir the clouds are supplied. My servants mount their vapor-cars, and are drawn up the celestial heights by the fire-breathing steeds of the sun. The yoked

tual than that of water. Thy streams lave the outside only, and cannot reach the elements of things. Fire is a more perfect purifier. I 'stand in the sun,' and my beams spread in all directions, and fill the concave. Every place is searched by my influence, and my swift arrows penetrate the dark vapors, and disperse the powers of the air that gather for the destruction of mortals. In the great central orb treasures of heat are stored up, and at its rising fresh life returns to sleeping nature. The dark cloud is a magazine from which 'sparks of fire leap out.' The Lord maketh 'his ministers a flaming fire;' 'he directeth his lightning to the ends of the earth.' The electric flash darts on its rapid errand, and the air is purified by its passage. And in deep abysses, in unexplored recesses of the earth, my ministers tend the everlasting furnace, which burns and boils to purge away the dross of nature. Among the four things that cannot be satisfied, is 'the fire, that saith not, It is enough.' And in some undefined period of the future, when the frame-work of the world shall have grown old, and its impurities shall be beyond the reach of the baptism of water, the great globe shall be dissolved in the flames which I am feeding, and 'new heavens and a new earth shall come forth,' and 'there shall be no more sea.'

THE AIR-ANGEL.

'The office of water, as a purifier, reaches not beyond the outside. Whatever adheres to the surface of things is washed off by the waves. Fire is more searching in its influence. Yet in comparison with the subtile agency of air, even fire is a gross instrument. It is but a flame-wash in which the limbs of nature are dipped. My work is accomplished, but the agent is unseen. I assume no form which mortals can behold. They hear the sound of my wings, as I rush by, but cannot tell whence I come, or whither I go. My winds agitate the waves of the sea, and waft the clouds over the earth. My breath fans the flame. Where waves cannot flow, and where burning flame cannot make its way, I glide, unobstructed, unperceived. No place so secret I cannot occupy. No space so wide I cannot expand to. No substance so solid I cannot flow through. I surround, comprehend, fill all things. My baptism is universal.'

And there is an analogy, worthy of notice, in the history of the moral Dispensations of Providence. First came the Law by Moses. It was a code of express statutes. It was a catalogue of praiseworthy and blameworthy actions, with rewards and penalties annexed. It enjoined worship in a particular place, and specified what sacrifices and offerings should atone for particular offences. It appointed a priesthood, limited to the descendants of one family, deriving their right and authority to officiate, by inheritance, from a progenitor with whom the right originated. It required exact obedience, literal conformity. It aimed at no more, and accomplished nothing more, than a rigid external righteousness. It was a baptism of water, that could only make clean the outside and present a fair surface.

Christianity succeeded, to complete what was imperfect in the Law. It contained no list of virtues and vices. It was not a code of special enactments. It sought rather to establish principles, and form dispositions in the soul, which should prompt to all the virtues, for which human life, with its ever-varying circumstances and relations, furnishes occasion. Its worship was not local, but spiritual. Its priesthood was after the order of Melchisedec, 'without father or mother, without descent;' neither deriving authority from any one who went before, nor communicating authority to any that should come after; drawing its commission and receiving its unction from God, by direct inspiration, or from the promptings of a holy and benevolent mind, moving its possessor to minister to his fellowmen. Instead of the old conception of a Providence, regulating only the outward condition of mankind, and taking cognizance only of their conduct, Christianity substituted the great doctrine of the Spirit, a Holy Spirit, a Spiritual Providence, which extends to the thoughts and purposes of the mind. It called for a 'righteousness of faith,' that should grow out of an inward conviction, which should be based upon an assent of the mind to truth, upon a sentiment of love in the heart, upon a principle of duty enthroned in the soul. It was a baptism of fire and of spirit, penetrating the most secret parts of man's nature, seeking, not so much to make improvements in any previous system of law, as to renew the spirit of men's minds, to create them anew, after the likeness of a true and holy pattern, which had been furnished, and to make them, in this way, a law unto themselves. The Christ, in whom this new pattern of humanity is embodied, was manifested to the world, and the spirit, whose office it is to fashion men after that Divine image, was given, and is to abide with us forever. [Christian Examiner.

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'MISTY UNITARIANISM.'

We have a few words to say upon this subject. For the expression we are indebted to the compiler of the work entitled, 'Concessions of Trinitarians.' When we think upon theological subjects, there is no phrase which is more frequently brought to our minds and framed by our lips,—and could we only gain for the thing described by the phrase, a patient, attentive consideration, we are persuaded that vast multitudes who now regard themselves, or are regarded by others as Trinitarians, would be found upon our side. To frame distinct religious conceptions, this is what men will not do,—yet this we shall not cease to ask of men, until the request has been granted. Until we are precise, in our modes of thought and speech, we shall approach no nearer to any thing like agreement; vague, indistinct talk is sometimes the worst of all talk. We must first of all throw off the mist, that we may see where and what we are.

In the discussion of theological subjects, this counsel, as it seems to us, should be especially heeded. Religious ideas are from their very nature, of difficult comprehension. They are high, and wide, and deep. At least, to man, created and finite, they present continually new problems. There is then much ground for confusion, and the difficulties which make some earnest, yet humble inquirers, slow of speech, afford to others an excuse for vague, careless thoughts and words. Men forget that patient thinking will clear up some of the darkest subjects, and that when this is not the result, they are not compelled therefore to contradict themselves, to utter palpable absurdities, to ask of reason to dethrone herself. Difficulties may not always be pleaded in excuse for vagueness. God has given unto man wisdom and understanding, and he is bound to use the gifts. He has no right to be wilfully stupid; at least he must care for and examine patiently the things that he chooses to talk about, the propositions which he is willing to form into creeds. The cry of mystery cannot properly be raised upon every occasion. What is *revealed* should be clear. We can frequently *deny*, when we cannot *affirm*, we can say what unquestionably is *not* true, though we may be unable to tell what *is* true. Besides, the *voice* of mystery should not be heard. Silence is its only expression. In the realm of the mysteries, 'there is no speech nor language, their voice is not heard.'

Again, in theological discussions, our just reverence for what is generally believed, or assented to, leads us continually to seek for statements of new views, which shall approximate as clearly as possible to the old language. Indeed we attempt, as long as may be, to find the new in the old, and to avoid entirely a change of statement. We wish to save an appearance of orthodoxy, and though with much hazard to the truth, we reject clear, precise statements, and take refuge in the mist. We must have the old creed, though we have lost the old belief, and though it poorly expresses our views, and so much are we the slaves of language, and so wedded are we to tradition, that a nominal difference often amounts in practice to a real difference.

'Misty Unitarianism,' then, needs to be considered and to be discussed. Here is a specimen of it. An Orthodox theologian sets forth this statement of the Trinitarian Dogma. 'The same God, distinguished according to three considerations, as Creator, Redeemer, and Sanctifier, may fitly be said to be three persons, or if the word person do not please, three somewhats.' It must be observed that in this explanation, the term person is used in its original sense, that viz., of character, and that the statement amounts to a conception of the Deity as existing and manifested in three different characters, just as, to use an illustration furnished by the same theologian, 'David was at the same time, son of Jesse, father of Solomon, and king of Israel.' We may think of God, as the absolute Being, the Father, or as going forth to dwell with the Savior, the Son, or as taking up his abode in every truly Christian soul, the Holy Ghost.

Now with reference to this statement, we maintain that it is not simple, and that it does not add any thing to common Unitarianism. It has very much the air of a form of sound words, framed out of regard to a Church formulary, to save an appearance of Orthodoxy. We say, it is not simple. For is it a concise exhibition of the Godhead as revealed in Christianity? Does it not suppose more *persons*, than is necessary? God as seen in the Son, what is he, but the Holy Spirit,—what but this Spirit, given without measure to Jesus, made him the Christ, our Redeemer! When he promises the Spirit to the disciples, he says 'I will come, and my Father will come to dwell in you,' i. e. 'the Spirit of God which makes *me* what I am, the enlightening and sanctifying Spirit will dwell in you also, to enlighten and sanctify. 'I in them and thou in me,' said the master,'—would that theologians could be content with this simple statement of the matter. If we choose to speak of the Godhead, as constituted of the Father and the Spirit, what reason is there for adding the Son, since the Son is the man Christ Jesus filled with the Divine Spirit, and in no wise a distinction in the Divinity? Further, why should we speak of *three* distinctions rather than four or five, or a hundred? Why not carry to a greater extent this parcelling out of the Deity? God is manifest also in the material universe; why not then add the person Creator of worlds? He is infinite love, justice, truth, mercy, power, wisdom, beauty, why not add seven more persons, or characters, corresponding to these somewhats? Why proclaim this doctrine with so much solemnity, and attach so much importance to the reception of it? Does it not impart an air of mystery which does not properly belong to it, to a simple Christian doctrine? Does it not lead us to look for more than can be found?

For, if we will come to the sum of the whole matter, what is there in this statement of what is supposed a necessary addition to simple Unitarianism,—what is there that is really additional? We can find nothing; we cannot perceive in what lies the advantage of the complicated over the simple. We are told that God is our Father, and we are told nothing more.—We learn thus much of the Deity—God, the Infinite and absolute—He is sufficient for himself, needeth not the society of any created thing, or the joy that belongs to the act of manifestation; this is true, yet it is not the whole truth, or a complete description of the Deity, as conceived of by our minds, and as manifested in history, and in the religious experience of the soul. It does not tell all that is, or all that man needs. God is not isolated, or confined to the circle of his own being,—He is Creator. 'In the beginning he laid the foundation of the earth;' 'His spirit moved upon the face of the waters;' His spirit, that is his active energy. Further, He is in very deed the Father of his children, and sends Teachers filled with his own wise and holy spirit, to enlighten, to reprove, to sanctify them. Sometimes he gives more and sometimes less of himself, according to the exigency,—now furnishing out a prophet, and then speaking to us through the Son, always working by his spirit, that is, his active energy. In him all things live and move, and have their being,—whether planets or plants, or animals, or souls. He is Infinite and Omnipresent,—no creation can exhaust him, no object can elude his influence or his grasp. He is the life and strength of all things, existing for himself, existing for his creatures, the God that gave his spirit to Jesus, the God that will give his spirit to us.

And is not the Infinite Spirit all sufficient? Can he not be present with all his works? Is not he a God revealing himself, displaying his power and perfections in countless objects and creatures? And when he is manifested in his works, are these works merely manifestations, more or less perfect, of the great Being,—or the great Being himself? The earth is a creation of God; he is in the earth; but is the earth God? Who will say it? A prophet is the creature of God, but is the prophet God? What man, unbiassed by system, will say it? We are sanctified by the spirit, for it is shed abroad in our hearts; but are we the spirit? Who but a madman will say it? The Infinite imparts of itself to the Finite; but it cannot give *all* of itself; there can be but one infinite, and everything created must be subject to limitations. No man hath seen God at any time, for the finite cannot take in such a vision. Even he, to whom the spirit was imparted without measure, looked upwards in prayer; he declared that he was not *absolutely* good; not even he then was God, though the noblest manifestation of the Infinite.

When therefore the Trinitarian speaks only of a God manifesting himself in various ways, performing various offices corresponding to his various characters; when, consciously or unconsciously, he places the revelation in the Son and in the believer, upon the same footing with the revelation in the natural world, which natural world, he surely will not pantheistically style God; when he speaks of the Godhead in this manner, he has ceased to be a Trinitarian; he has abandoned in a measure his unintelligible and his irrational statements; he has returned to Scripture, though the formal garb of the school still cleaves to him.

And, has he shown, that Reason demands a Trinity in Unity, *as these words are commonly understood?* Had we not an infinite God, and an all-pervading Spirit before, and have we anything more now! Did we not say in the beginning, when we professed faith in God the Father, all that has been said since? We leave the question for the reader to answer, and will only urge upon him to hold fast by the conception of One infinite Spirit, One God of nature, providence and grace, One enlightener, One helper, One redeemer, One Father, One who creates the earth and the soul, One who enlightens the Prophet, the Apostle, the Messiah, and the simplest believer, One who is the author of the fruits of the earth, and of that fruit of the spirit which is goodness. Infinity we cannot compass, eternity we cannot compass, yet for all that we are not called upon to pose ourselves with puzzles, or assent to contradictions concerning them; we are not called upon to feign an understanding of things unintelligible, or a persuasion of things unreasonable.

The almighty one, we will believe in, though we cannot comprehend his being; just as we believe that the grass grows, though we cannot, and will not say *how*. When we need light, we are sure that the Father, whose spirit of truth descended like a dove upon the Savior, and in tongues of fire upon the apostles, can enlighten us. When we need to be sanctified, we are sure that the same spirit, which condemned sin in the life of Jesus, can condemn it in our lives also. As the Father never left the master, so will he never leave us.

Theology and philosophy may desire something more refined than this. Reason, however, at least our Reason, cherishes no such desire,—and we are sure that the heart, our heart at least, is conscious of no necessity to which Truth more refined than this can minister.

THE FREE CHURCH OF SCOTLAND.

The Rev. Mr. Lewis of Dundee, arrived at this port in the Hibernia, as another delegate from the Free Church of Scotland, and as an associate with Drs. Cunningham and Barns, and Elder Fergusson, in their commission to collect funds in the United States. We see by our exchange papers, that meetings have been held in some of our capitals in behalf of this cause, and that large collections and contributions have been made. The spirit of liberality is not confined to the Presbyterians, who are especially interested in this matter, but members of other sects have aided the cause. We can conceive of but one motive which can prompt such donations, and that is a desire to excite the sense of shame in those landed proprietors and ecclesiastical legislators of Scotland, who have caused five hundred and fifty clergymen with their societies, to withdraw from the National Church. The territorial proprietors, or lords of manors, claim the right of presentation to vacant parishes, and require that the worshippers shall hear and support preachers in whose election and call they have had no voice. So a part of the ministers and people withdrew from this mode of forming their connections, and set up what they call a Free Church. But the new institution is not free, or rather, as far as it is free, it is so by force, and not from any intention of its members.—They were not willing to join, and make common cause, with the old Secession party of which Dr. Wardlaw is the head; they are not willing, even to keep all their Calvinistic doctrine and Presbyterian discipline unharmed, to sacrifice merely the obligatory support of the law, compelling a tax from all the people. Oh no!—They would be very glad as heretofore, to receive support from the nation's purse, at the expense of all who cannot receive their own preaching. But they cannot have the income from the government, without submitting to the imposition, according to the government provision, of lay-presentation to the cure of parishes. So they give up the income, and come here to raise it. There is something singular in the fact that a land, Christianized before this continent was known to exist, a land that is very rich, notwithstanding the old proverb about Scotch poverty, should send hither for aid. We are inclined to think that the *pride* which used to form a part of that same old proverb, has experienced a sea-change. But when we think of our own great West crying out for Churches, and our own country ministers struggling for a subsistence, we cannot but hope that no large sums will go from us for such a foreign object. The request is ungracious, exacting, unjustifiable. Let those who have for years been sustained at the expense of others who, at their own cost, conscientiously supported the voluntary system, now do what they have compelled others to do—i. e. support their own preaching; and let them combine all their forces to build up a Church that shall be truly free. There are abundant means in Scotland to meet the emergency, and if the members of the delegation do not feel ashamed to come here to beg means, we hope that even the success of their errand will cause shame at home.

For the Register.

LETTER OF THE ENGLISH UNITARIANS ON SLAVERY.

Messrs. Editors:—When I offered a few suggestions, hoping that suitable notice would be taken of the repeated importunities of a few of the ministers and merchants of England and Ireland, touching our American laws and institutions, I did not even *think* of 'defiance,' 'unchristian attitude,' 'derision,' 'unchristian spirit,' that we were 'doing *nothing* here!' as charitably charged on me by my brother 'T.,' in his Christian spirit—or that he *perfectly* understood the circulars or addresses, and that I did not—or that he would undertake to rebuke you for inserting my suggestions. In regard to the insertion I have one word to say. I have taken the Register from its first number till now—while some of my friends discontinued it, because at one period, they thought it too much under the control of a *few*—but its present liberal and wise management renders it one of the most instructive and useful papers in our whole country—we hold to respectful plain talk.

I am willing to make great allowance to 'T.' for his *warm* zeal in his cause, but I believe if he would read what the Government Paper of England has constantly said of our country and individuals for several years past, it would *qualify* his 'responding,' *materially*.

I hope I may never, by word or action, offer a syllable to injure any good cause. But while their Government papers are perpetually *deriding us*, and our *institutions*—calling us 'a nation of swindlers,' and other kindred titles, and this, at the same time, followed up by these 'addresses,' of which this under consideration is the second or third within a few months, from '*England* and *Ireland*'—and in the last but one, they assured us we should 'meet with our merited disgrace and ruin,'—while our country for purity of morals and happiness, (*bad as it is,*) *is not to be compared* with *theirs;* when *all know* this, I think a 'suitable,' gentle, cool, deliberate, candid affectionate, dignified answer should be returned This, brother 'T.' is what I desire. What did our master say at Capernaum! What said Channing in his letters to Dr. W. of Salem! and Ware in his correspondence?—They gave plain truths, by which they profited.

You, brother 'T.,' may say the people and government of England have a *right* to pronounce us 'a nation of swindlers,' because they think they will lose money by states, &c. I lament as much as you, the *prospect* of any loss, but there are also two sides even to *this*, in a national point of view. The loss by the *fall* of property alone, is estimated in this country, since 1837. to be over a hundred millions of dollars! and a *large* part of this loss was on the *fall* of *the goods we had of England!* So that even should *they* lose, what they expect to, as a nation, they are probably as well off as though they had kept their goods. But this by no means is any excuse for this country, and I believe the time is fast coming, when they will be most agreeably disappointed in their full payment, from this industrious, enterprising, prosperous country; and that the epithets now bound up in their printed volumes and papers, they will have cause to regret. These with many others, brother 'T.,' are my reasons for offering the suggestions I did. JONATHAN.

For the Register.

LETTER FROM WALPOLE, N. H.

Messrs. Editors:—Having your permission to communicate our religious state to you from time to time, allow me to say that every week that rolls over us brings us new confirmation that we are in the right way, and every social meeting we hold convinces us that these meetings are the very things we needed. They give new opportunity to 'confess Jesus Christ;' and this confessing Him before men is often the condition of receiving his Holy Spirit. Men commit themselves on the side of Christ; and once having tasted the peace, the joy of believing with the heart, their course is onward.

At a very interesting meeting this evening, Matth. xii. 32, was the subject of some remark; 'And whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' It was remarked, this is a passage of great difficulty. It has led some to madness, in supposing themselves the objects of God's wrath. It has produced despair in many minds. Our commentators do not seem to me to solve the difficulty. As I sat in the meeting the following solution occurred to me, and I send it to you that it may be approved or disproved by some of your readers. And let me ask, why is not your paper a proper medium through which Christians may communicate freely, and ask help and sympathy in their struggles and progress.

The sin against the Holy Ghost is *the* unpardonable sin. What is it to sin against the Holy Ghost? It is to sin against the Spirit of God in our hearts, our consciences. Now all sin must be sin against the conscience, because that only is sin which proceeds from a bad motive. Acts are less than the motive which stamps any act as good or bad.

Again, it is said that the consequences of all sin are eternal; i. e. that the soul never can perfectly recover its lost ground. Every sin puts us back; stains the soul; its effects are felt forever. Now, to my view, Christ says *this and no more*, in this apparently intricate passage. Let us carry out his meaning. He was arguing with the Jews for his authority, and he says, if you reject me from prejudice, from bias of early education, it may be forgiven you; but if you believe that I am the Christ, and if, for the sake of your love of power, your attachment to old institutions, for any cause within your control, you deny me, you sin against your conscience, and the consequences of this sin will remain with you forever; you may speak against me, and reject me, because your minds are not satisfied with the evidence I give you, and whatever injury you do me *personally*, may be forgiven. But not so with the sin against the conscience, the Holy Ghost. That sin is eternal in its consequences.

The same thing is said in numerous other passages, in different form, which all interested in such questions will readily read, and therefore I will not quote them.

Yours very truly, J. N. B.

Walpole, N. H., Feb. 18, 1844.

For the Register.

LETTER FROM NORTH CAROLINA.

Messrs. Editors:—I know it is impossible for the same number of the Register to suit the tastes and fancies, the reasonableness and unreasonableness, of every reader, in every latitude and longitude of our extensive country. This consideration makes me diffident of suggesting, ever so delicately, any alteration in your accustomed course of Editorship. Indeed I am happy to say that almost the whole of the matter and method of your excellent sheet, meets my hearty approval; and I much regret that I live in a community, who, with few exceptions, are *too orthodox* to read it. My practice has been to read the paper; hand it to my wife who reads, and then puts it away carefully; our single son, thirty years of age, and living with us, being too *Methodistical* to read it; though I doubt whether he is thoroughly orthodox; for his aunt, living with us, also is a warm Methodist, but a decided Unitarian *incog*. With the beginning of the present year, I have resolved to circulate the Register, instead of filing it away.

But to the wished for improvement. I think the Register has already become more miscellaneous of late, but still my appetite, (perhaps unhealthy) would be further gratified to see it a little more so; particularly in taking more notice of the various religious *isms* of the age, with their movements, &c., of which you are so much better informed than we can be, in our distant part of the Union. A short notice, of a square, more or less, according to circumstances, might answer every purpose; and perhaps, to admit of more variety, it might not be amiss now and then, to sever a long yarn, giving the balance in the next paper.

I believe this is about all the alteration I could wish to see in the Register. On the subjects of Temperance and Peace, she is nearly all that I could wish; I view them both as essential parts of pure Christianity.

I have been a subscriber to the 'Christian Palladium' from about its commencement, and was among the first who united under the exclusive name of 'Christian' in this part of the country. The chief, if not the only difference, I can see between this people and 'Unitarians,' consists in information and wealth. The Christians, with scarcely any exceptions, are certainly Unitarian of some shape or other, and I must believe that their respective interests and objects are nearly, if not quite, identical.

With respect to Slavery, I think many are on the extreme, both at the North and at the South; perhaps *fearfully* so! W. P.

Raleigh, N. C., Feb. 22, 1844.

For the Register.

Messrs. Editors.—Allow me to warn your readers against an impostor, who has been aided unwittingly by some of our clergy in his deceptions. A man, calling himself William Thompson, and purporting to be a 'gentleman's servant' by profession, came to me with a doleful story of being robbed of all his money, some $800, and of lacking the means of getting to New York where he had a place of employment. He brought a letter of recommendation from Rev. Mr. Pratt of St. James Church, Portland, and also showed testimonials signed by Rev. Messrs. Buddington, Ellis, Albro and others. I gave him something and helped him towards getting the ten or fifteen dollars that he professed to want.

The fellow played the same game with several other clergymen here, and after collecting a sum not far from a hundred dollars went to New York, begging his passage on the plea of not having any money. His tricks were found out too late. One of our Orthodox brethren went after him with a sheriff, but the 'gentleman's servant' had got the start by an hour.

Since that time he has been cheating our brethren in New York. Even Dr. Dewey's knowledge of mankind did not discern the rogue in him, and he gave Thompson a considerable sum. Since this impostor may apply to other clergymen and brethren who read your paper, and since my brother Hall and myself were induced to countenance his appeal, I have thought best to write this note. In conclusion let me ask, if ministers had better ever lend their names to travelling beggars.

Very truly your's,

Saml. Osgood.

For the Register.

ORDINATION AT TEMPLETON.

Messrs. Editors,—I furnish you, by request, the order of services, at the ordination of Mr. Norwood Damon at Templeton, as Colleague Pastor with Rev. Charles Wellington. The occasion took place on the 21st. inst. A multitude of people assembled, not only from the village itself, but from the towns in the neighborhood, and the whole place seemed to be converted for the time, into a scene of hospitality, and of social religious enjoyment. After the reading of the proceedings of the Council, the exercises were as follows: Anthem; Introductory Prayer, by Rev. Mr. Dean of Westminster; Selections from the Scriptures, by Rev. Mr. Bradford of Hubbardston; Hymn; Sermon, by Rev. Mr. Huntington of Boston; Anthem; Ordaining Prayer, by Rev. Mr. Gage of Petersham; Charge, by Rev. Mr. Hill of Worcester; Original Hymn, by a lady of the Society; Right Hand of Fellowship, by Rev. Mr. Willson of Grafton; Address to the People, by Rev. Dr. Thompson of Barre; Anthem; Benediction, by the Junior Pastor.

After the ceremonies of the Church were concluded, a public dinner was served at a Hall close by, and partaken of by a large number of ladies and gentlemen, including, besides persons of the Unitarian Society, the Orthodox and Methodist ministers, the council, and other invited guests. With a spirit of very praiseworthy, but too rare liberality, the Orthodox clergyman, Rev. Lewis Sabin, complied with a request extended to him to invoke the blessing, and seemed to enter heartily into the appropriate sentiments of the hour. The utmost cheerfulness, good-nature, and familiar freedom prevailed every where, although there was an excellent method in the arrangements. Spirited speeches were made from different parts of the tables, by laymen as well as clergymen, turning mostly on points connected with the social element in Christianity.

Mr. Damon is a son of the late much lamented Rev. David Damon of West Cambridge. He has a fair field, and prospects of usefulness. An example of eminent ministerial fidelity is before him in the character of his elder colleague. Numerous affectionate testimonials of this were offered, in public and private, on the day referred to. We rejoice in the strength and stability, both of character and institutions, manifested in this community. Some of the firmest fortresses of a liberal faith are to be found among the hills in that central portion of the State.

F. D. H.

[We give the following extracts from another account of the ordination, received after the above was in type:]

The preacher took for his text, Matth. v. 47, 'What do ye more than others?' His object from these words was in part to expose, with a kind, but firm and faithful hand, the striking and alarming discrepancy that exists between the profession and practice of a Christian community. A faith like our's especially, is not more liberal in the rights it grants, and the judgment it exercises towards others, than it is strict towards ourselves in its demands for more life, zeal and energy, fuller progress, and a higher spirituality. 'What do ye more than others?' asked the preacher,—*than others*, who are less highly privileged, less favored with a faith at once so pure, and warm, and practical, and elevating—the faith 'once delivered to the saints.' We had never heard Mr. Huntington before; and could not help being struck with the appropriateness of his theme to the time and circumstances, and the unction and energy of manner with which it was delivered.

The charge was *a* charge to private, social, and public duties in the ministerial life and character, which the pastor elect could not, and ought not, soon, or easily to forget. The Right Hand of Fellowship was *the warm right hand* of a young and affectionate brother. The address to the people, from venerable lips, on which this whole region has so long hung with delight and reverence, was full of plain, sound, home-truths, which made a deep impression; and, in its allusions to one with whom the speaker had so long (for nearly 40 years) enjoyed the closest intimacy and the most uninterrupted friendship, and to a society contiguous to his own, and which he had regarded almost as his own, drew tears from many eyes.

In the course of the exercises, the following Hymn was sung, written, we understand, by a lady of the parish.

Father, we would seek thy blessing
Humbly, in this house of prayer,
Here thy mercies past recalling,
Cast on Thee our future care.
For we know thy kind protection
To this ancient Church of thine,
Founded,—'mid distress, privation,—
By our sires, in olden time.

Men of faith,—that generation
Passed away ere we had birth;
But thy blessed revelation
Speaks of life beyond the earth.
They are resting from their labors;
But their works of faith and love
Still are left us, precious treasures,
Emblems of the Church above.

Wilt thou here build up thy Zion;
Hither may our children come,
And receive that true instruction,
Which will safely guide them home.
Guide, O Lord, thy youthful servant,
Entering on a work of love
With devotion, pure and fervent,—
Grant him 'wisdom from above.'

Bless our loved and senior pastor,
Worn with watching o'er the fold,
In the service of his Master;
Grant him peace and joy untold.
May he see his people walking
Here in paths of truth and love,
And with them receive a blessing
From thy throne of grace above.

For the Register.

Messrs. Editors:—The following Hymn was written and presented by a lady, a native of this place, for the occasion of the recent ordination of Rev. Norwood Damon, as colleague Pastor with the Rev. Charles Wellington.—As it was not publicly used on that occasion, (another original hymn having been previously received,) it is submitted for publication in some one of the columns of your paper, should you deem it worthy of a place there.

A subscriber.

Templeton, Feb. 27.

HYMN.

When nature rose primeval from the flood,
Noah was preacher, and a priest of God;
And ere the sun had given a harvest birth,
The blood of victims stain'd the reeking earth.

And hence, in each succeeding age, we trace
Men standing forth the teachers of their race;
Prophet, or Priest, or Seer, whate'er the name,
The office sacred, and the work the same.

E'en the lone desert echoes to the cry,
'Repent, obey; the Lord, the Judge, is nigh;'
While, from Judea's hills, a milder voice
Bids every contrite soul in God rejoice.

Christ's living words glowed in the faithful band,
Who spread the gospel news in every land;
And coming generations, as they rise,
Still hail the light that guides them to the skies.

In the long ranks, here, consecrate to-day,
A Pastor stands to show this flock the way;
Father Omniscient, seal him from above;
His mission prosper, bless his work of love.

And to our senior friend, too frail to bear
His noon-day burden, with its weight of care,
Grant health, tranquillity, and filial trust,
'Till soul to God returns, and dust to dust.'

NEW PUBLICATIONS.

The Christian Examiner and Religious Miscellany. No. II. March, 1844. Crosby & Co.

The second number of this periodical, which unites our two well known works, has appeared with great punctuality. This punctuality is another good token of the zeal engaged in its oversight. Its table of contents is even more rich and inviting than that of the first number. It combines in what seems to us a just and attractive proportion, theological and literary matter. The last two volumes of Mr. Norton's noble work on the Genuineness of the Gospels, (of which we intend very soon to give a full account) are reviewed by Rev. Dr. Lamson. We feel proud of that work of Mr. Norton, as containing the results of long years of his laborious study, his unrivalled scholarship, and as proving the conscientious and well meditated sense of responsibility under which he publishes opinions upon the most serious of all subjects. A Review of Martineau's Discourses by Rev. Dr. Walker, is prefaced by some excellent remarks upon the characteristics, the aims, and the deficiencies of Unitarian preaching. A Review of the life and works of the late Dr. Greenwood is given from the pen of Rev. J. H. Morrison; it seems to us just and impartial and discriminating. Rev. Dr. Dewey's famous Lecture on American Morals and Manners, makes the longest article, and though the last in the periodical, will probably be read first. A pleasant Review of Prescott's last work by George Ticknor Curtis Esq.; two poetical translations from the German, by Rev. Dr. Frothingham; a Review of Lowell's poems, signed with the initials, 'W. A. D.'; a brief rhapsody on the Heavens, signed 'J. R.'; with Notices of nine recent publications, articles of Religious, Literary and Miscellaneous Intelligence, and Obituaries, complete the list of Contents. Let our readers peruse this number of the Examiner, and then ask themselves if a better work could be furnished.

The Publishers and Editors make a generous addition of twelve extra pages to this number without deduction from any that are to follow.

Campbell's Foreign Semi-Monthly Magazine, for Feb. 16, 1844. Agents for this city, Otis, Broaders & Co.

This Magazine, which, in beauty of external appearance, takes the lead of all the reprints of foreign periodicals, is issued twice in each month in order that its proprietor may avail himself of, and may present to his subscribers, the fresh literary matter brought by each steamer. The selections are made with taste and judgment. Within a very few days after we have learned the contents of the Foreign Quarterlies or Monthlies, we find the most interesting articles transferred to the pages of Campbell's Magazine. Of course the most promising or striking articles are taken first from the still moist sheets which have come from the other side of the water, so that we have each month, a selection of leading articles, and a selection of gleanings from various quarters. The present number contains a selection chiefly of the latter character, beginning with the Edinburgh Review, and ending with the London Charivari, or Punch. Each number likewise contains a mezzotint engraving; this, with seventy two beautifully printed octavo pages, in double columns, is furnished for twenty five cents each number, or five dollars a year.

The Rights and Duties of Neighboring Churches.—Two Sermons preached to the First Parish in Framingham, Sunday, Feb. 11, 1844. By William Barry, Minister of the Parish. Boston: Benj. H. Greene, 1844.

We have already alluded to these Sermons, and on our first page, laid before our readers the Letter which occasioned them, and the mode in which Mr. Barry replies to it. In the first Sermon, which is more general in its character, he has the following remarks on the advantages of different sects in the community:

'We live amidst division. The Church is no longer united as one body. The union and harmony, which once spread over our villages and towns, are broken up. A quarter of a century has changed the whole aspect of our religious institutions. In every town he enters, the stranger reads in its numerous spires and chiming bells, the sure signs that the ancient order of things is passed away, never to return. Is this to be deplored as an evil? To some minds it may seem so. To my own, it brings more of encouragement and hope, than of regret. These differing sects, Churches and opinions, about us, what do they show? They are the natural offspring of religious liberty. They show that we live where freedom, the freedom to worship God as each man's conscience dictates, is more than a name. Uniformity is the fruit only of despotism. The tree of life, which grows in a free soil, bears all manner of fruits. There is not a denomination of Christians in this country, save the Catholic, which does not owe its origin and growth to the free and tolerant spirit, imperfect as it has been, wakened by the Reformation.—The Congregational, the Baptist, the Quaker, the Methodist, each successive sect that has sprung into life, tried though it has been, and purified in the fiery furnace of persecution, lives, and maintains the rights and privileges it holds so dear, but by that common charter of universal freedom written with the blood of martyred patriots and Christians.

Is it objected that error is tolerated, as well as truth? But the error would exist if there were no sects, in some latent and more hurtful, because less assailable form. Is it argued that opposition to the truth has free scope? But the field for defence and vindication is equally open and free, and the truth is but left to the fair and sufficient test of argument and evidence. Uniformity we have indeed lost, if it ever existed, for it must needs have been more seeming than real; but we have gained in its stead more religious life, earnestness and activity. If the community are more burthened with expense, they are better satisfied. If they pay more, it is presumed they receive more, or think they do. Indeed the fact that so many Churches are built and ministers supported, with no law upon the individual either to compel or to restrain, itself proves the deep hold which religion has upon the public mind. It proves that there have been deep and wide-spread wants, before unsatisfied; that some sad and, to the best interests of religion, unpropitious restraint has been exerted upon conscience and free opinion. The fact is undeniable that public worship has never been so generally attended, nor so liberally and cheerfully supported as at this hour. Infidelity and unbelief, once so common, are seldom heard of. The moral and social evils which have been long preying upon the community, are awakening united and earnest effort among all sects and all good men for their suppression. They are vieing with each other in works of mercy, in labors for the general good, in spreading most widely the influences, and multiplying the blessed fruits of pure and undefiled religion. Has not our condition its bright as well as its dark side? May it not inspire encouragement and hope?

There is one fact, and a most important one, to be observed in the multitude of sects about us. They all claim to be Christian sects, members of the great Christian family, integral portions of the one Church of the Redeemer. All own Christ as their master, the Bible as their rule of faith and conduct. With the exception, in our larger cities, of a few Jewish synagogues, and here and there a handful of men professing and teaching only the doctrines of natural religion or of no religion, all our Churches and sects claim the Christian name. The truths they hold and teach, they profess to derive from a common source. The ostensible object and end of all is the same, to extend the kingdom of Christ and to save the souls of men. To the word of God all appeal for doctrine and precept, for argument and sanction. They profess to be governed by its authority and to abide by its decisions. I know of no denomination around us, who own or claim any ultimate standard of belief, save the Bible.'

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the 'Ladies Society for Christian Benevolence,' in Rev. C. Lincoln's Society, Fitchburg,	$75 00
From the Auxiliary Association, in Colrasset,	7 00
From the Auxiliary Association, in Topsham,	12 00
From the Ladies of the 'Third religious Society, in Dorchester,' to constitute their Pastor, Rev. Richard Pike, a Life Member,	30 00
From the Auxiliary Association, in Southboro',	4 00
From the Auxiliary Association, in Templeton,	10 00
From the Auxiliary Association, in Northampton,	14 00
From the Auxiliary Association, in Plymouth, (in part)	50 60
From the Harvard Association, in Rev. Mr. Ellis Society, in Charlestown, (balance of last year)	33 00
From the 'Chelmsford Female Charitable Society,' a Donation for the aid of Missions to the West,	50 00

Hardwick. We are pleased to learn, that the Union Society of Hardwick, have given a unanimous invitation to Rev. Ebenezer Robinson, formerly minister of the Unitarian Congregational Society in Hubbardston, to officiate as their minister for the coming year.

The Hawes Place Society. 'An Exposition of Facts relating to the Administration of the Hawes Charity at South Boston, by Lemuel Capen, former Minister of the Hawes Place Society,' is now in the press, and will be for sale on Monday or Tuesday next, at the Office of the Christian Register, No. 1 Water street—up stairs.

The Union Pastoral Association will meet at the house of Rev. S. K. Lothrop in Boston, at 11 o'clock on Tuesday, 12th of March.

Samuel Osgood, Secretary.

Thursday Lecture. The Lecture on the 29th inst, was preached by Rev. John Pierpont, of Boston. The text was from Matthew vii. 29 'For he taught them as one having authority and not as the scribes.'

For the Register.

OBITUARIES.

MISS SARAH ELIZABETH SHATTUCK.

Died in Concord, on the 14th of February, Miss Sarah Elizabeth Shattuck, eldest daughter of Daniel Shattuck, Esq., aged 26.

Considered as a tribute to the departed, or as the gratification of mere personal respect and affection, it is hardly worth while to speak of departed worth, beyond the circle of intimate friends. But as an opportunity to set forth the beauty and worth of a good life, in a living example, and in the light of eternity, it should not be lost. The deceased was born with a feeble physical constitution, but with a solid judgment, with a clear moral perception, with a natural taste and genius for the arts, especially music, and with great benevolence and purity of heart. Her qualities being well balanced, and of a solid, rather than brilliant character, her developement was not rapid, but harmonious and healthful. Having feeble health, and a natural taste for quiet private enjoyments, she had neither the strength, nor the desire, to mingle much in the sports or gaieties of youth. The little circle of friends, and the domestic scenes, were the places in which she most delighted, and appeared to the best advantage. Having a feeble hold on life, she never became wedded to its enjoyments or hopes. From childhood, she was thoughtful and fond of reading. Educated in liberal views of Christianity, and they being congenial to her mind, she welcomed them, as she did the voice of birds, the fragrance of flowers, and the light of heaven. But fearing that she might have received them from the mere force of education, and tradition, she reexamined all the doctrines, during the few last years of her life. She was familiar with our best authors on religion, as Channing, Ware and Dewey, as well as writers on the other side. By years of faithful inquiry, and conscientious and prayerful reflection and reading, her religious views and principles became as firmly and clearly settled, as I ever knew them in so young a person. She was thus enabled to make a public profession of her faith in Christ, on her own personal convictions, and with a clear understanding of its nature. Thus gifted and educated, how well was she prepared to live, and enjoy, and grace human life! Her uniform cheerfulness would cast sunshine on all around her. Her clear judgment would always find a safe path through the thorny perplexities of life. Her quiet, serene spirit would soothe its irritations. Her relish for private family enjoyments, her cultivated tastes, her ever busy benevolence and pure attachments, would fit her eminently for the private circle of family and friends. Her religious faith, which was the result of an enlightened mind, cultivated conscience, and true piety, would enable her to go through life's most trying experiences, with perfect composure and cheerfulness. How many hopes centered in her! How many hearts rested securely in her, amidst life's imperfections, without the thought of disappointment! But that Providence, which to human appearance, had been preparing her for a useful and happy life on earth, had, in reality, been preparing her for a more perfect life in heaven. And she was a beautiful illustration of the truth, that whatever fits us best for the life that now is, fits us best for that which is to come. When the fatal sentence was uttered, that dissipated forever, all her earthly hopes, it scarcely changed the habitual cheerfulness of her countenance. That character, so beautiful in life, was even more lovely in the last trying scenes through which she passed.—During all the lingering, exhausting scenes of that most trying sickness, consumption, not a word of distrust, not a sign of impatience, not a doubt of the goodness of God, escaped her.—And when at last the decisive hour approached, it shook not her faith, it disturbed not her peace. Calm, cheerful, resigned, she committed herself to the disposal of infinite mercy.

The lesson to all the young is, make the same preparation. Let your private life be filled with modest virtues. Seek early, while in health, by communion with the best books, with the best minds,—but above all, with the Source of all wisdom, to fix your religious faith on a firm basis. Take the attitude of a professed Christian. And life on earth, if life is continued, will be full of blessings, and if called away early, you will be fitted for a Divine life in heaven.

E.

BENJAMIN BAKEWELL, ESQ.

Died yesterday morning, at 1 o'clock, after a lingering illness, which he bore with Christian resignation and fortitude, Benjamin Bakewell, in the 78th year of his age.

He was born at Derby, England, and settled in Pittsburgh in 1808. For many years he was an active member of the City Council, and was at all times earnestly intent on devising, and carrying into execution, plans for the public good. Amongst several other improvements in which he took a particularly efficient part, may be mentioned, the establishment of the Water Works. He laid the foundation of public confidence in his integrity; and he was generally regarded as a man on whose judgment, fidelity, and perseverance entire reliance might be placed. To the prosperity of Pittsburgh he essentially contributed, and to his enterprize in substantially establishing the first Flint Glass Works in this part of the United States, the city is in no small degree indebted for the station which it holds as the great laboratory of the West.

After he had in a great measure retired from public life, he consented to hold the office of a Director of the Public Schools, in which he took a particular interest, and his colleagues can testify how faithfully he discharged its public duties. No man more sincerely rejoiced in every indication of the onward progress of knowledge, truth, liberty and humanity. Blessed with an excellent understanding, he diligently improved the talent by reading and meditation. He had a clear and discerning sense of moral good and evil; and had, consequently, a thorough detestation of vice in all the various forms which it assumes. His strict integrity and ingenuous dealing were universally acknowledged. He was a lover of hospitality, and though he had for several years withdrawn from general society, none took greater pleasure in the company of his friends, and few contributed more to render this intercourse profitable and agreeable.

His whole deportment was characterized by a remarkable amenity of disposition and urbanity of manners. In him were combined the affability and courtesy of a perfect gentleman, which were the spontaneous manifestation of a refined mind and a benevolent heart. To the very last moment of consciousness, he exhibited that kind consideration for others which distinguished his whole life. Though a sincere lover of peace, and anxious to avoid all cause of offence, yet he would not make any unrighteous compromise to obtain this end. He steadily followed the path which his sense of duty marked out, and was not deterred by any obstacles, nor was his zeal cooled by sacrifices which any cause, dear to his heart, called upon him to make. A firm believer in the Scriptures of the Old and New Testament, they were his daily study, and the influence which they exerted on his mind was exhibited in his daily conversation, in the house of prayer, and the devotions of the closet.

His memory will long be cherished with affectionate reverence and gratitude by his relatives and intimate acquaintances, who painfully feel that an irreparable breach has been made in the circle which he adorned by his virtue, directed by his counsel, animated by his hopeful trust, and enlivened by his cheerfulness. The voted attachment of those most related to him, bears witness to the exemplary fidelity, the judicious and unabated kindness, with which he performed all the relative duties of life. Dear, venerable friend, farewell. [Pittsburg Chronicle.

In addition to the above very just remarks upon the life and character of that truly good man, we feel compelled to say, that we deeply lament his loss, and sincerely sympathize with his afflicted family. Mr. Bakewell has long been known as a Unitarian, and he has done much to disseminate the truth as it is in Jesus, and promote the cause of vital religion. His religion was strikingly manifested in his life and conversation—so much so, that many of other denominations throughout the West, where he was extensively known, acknowledged that they knew 'one Unitarian, who was a Christian,—Benjamin Bakewell.' The first Unitarian Church, west of the Allegany Mountains, was erected by him, at Pittsburgh. And he subsequently gave it to the small Society of Unitarians with whom he worshipped. His loss will long be felt in that Society and city, and, indeed, throughout the West. But he has left the light of a Christian example. He lived the life, and died 'the death of the righteous;' and he has gone to a high reward.

JOSEPH A. WOOD, ESQ.

Died, in Ellsworth, in the State of Maine, on the 13th of Feb., Joseph A. Woon, in the 41st. year of his age.

His life from the days of his youth had been but preparatory to the closing scene. After a sickness of three months, in the full possession of his faculties, and aware of his having reached his mortal goal, calmly he resigned his breath to the author of his being. Cut off in the vigor of manhood, in the full fruition of all the pleasures of this world, which he enjoyed, and never abused; with a heart that never beat but with the kindest impulses, and a hand ever prompt to relieve the afflicted; without an enemy and surrounded by friends, loving and beloved, he has gone down to the tomb; how mysterious are thy ways, Ruler of the universe! Why mourn for him? He has gone to receive the reward of the good and faithful servant, of the one who made the best use of the talents committed to his charge; and we will exclaim, 'Oh grave where is thy victory; Oh death where is thy sting.' We look round that fireside, now desolate, no more to be enlivened by his playful wit, his benignant smile, and we mourn for the bereaved mother and wife, who has garnered up in him all their happiness on earth; but deep and heartfelt as it is, what avails to them our sympathy? their only consolation is to bow in submission to Him, who gave and who has taken away, and in the reflection that the son and husband has preceeded them to that better world where friends meet never again to separate.

At a meeting of the members of the Senior Class of Brown University, on the 20th inst., the death of our classmate, George Newell, was announced. He died of the consumption, Oct. 12th, while on a voyage to Africa for his health, and was buried at sea.

Messrs. Boutell, Morton, and Sayles were appointed a committee to draft resolutions, and reported the following, viz:—

Whereas, we, the members of the Senior Class of Brown University, have this day received notice of the death of our classmate, George Newell,

Resolved, That we deeply lament the loss of one who as a scholar we respected, and as a companion we loved; that by his untimely death society has been bereaved of one whose talents would have rendered him one of its brightest ornaments.

Resolved, That we cordially sympathise with the afflicted relatives of the deceased; that in him his friends have lost one, the refinement of whose sensibilities rendered him ever willing to sympathise with the sufferings of others, and the brilliancy of whose intellect justly gave rise to the proudest hopes.

Resolved, That in testimony of our affection for our departed classmate, we wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent to the mother of the deceased, and also to the Providence Journal, the Christian Register, and the Christian Watchman.

E. R. FISKE, Chairman.
R. Cushman, Sec'ry.

The Temperance Cause at the Capitol. The Washington correspondent of the N. Y. Tribune under date of the 15th inst. gives the following gratifying account of the prospects of the Temperance cause in that city:

The Hall of the House was crowded to-night in attendance on the meeting of the Congressional Temperance Society; and excellent speeches were made by Messrs. Belser, Hardin, &c. Many ladies were there, although it has been raining hard the entire evening. This Society is flourishing, owing mainly to the exertions of Mr. Charles Hudson, of Massachusetts, one of the most worthy men in Congress, and a worthy successor of the universally esteemed and beloved Briggs in this matter—the present Governor of Massachusetts. Mr. Belser also deserves great credit for his exertions in this cause. If we had a few more men like Adams, Hudson, Winthrop, J. R. Ingersoll, Stiles, Charles M. Read, Phenix, Fish, Moseley, Barnard, Thomasson, &c., what different scenes should we see on the floor of the House! there are many others of both parties whom I will name hereafter, who are bright and shining examples of gentlemanly conduct, integrity, talent, and moral excellence in all the relations of life.

Judge Gaston's Last Words! Few men have been more esteemed for talent, learning, integrity and patriotism, than Judge Gaston of North Carolina, whose death at Raleigh was recently announced. The following is a beautiful and impressive sketch of the death-bed scene of this excellent man:—

"His last words were in admirable keeping with the purity and piety of his long life. Surrounded by a few of his chosen friends, who were at his bedside on the first intimation of a danger to which he was insensible, he was relating with great playfulness, the particulars of a convivial party at Washington city, many years ago, and spoke of one who on that occasion avowed himself a 'Free Thinker' in religion. 'From that day,' said Judge Gaston, 'I always looked on that man with distrust. I do not say that a Free Thinker *may* not be an honorable man; that he *may not* from high motives scorn to do a *mean* act; but I dare not *trust* him. A belief in an over-ruling Divinity, who shapes our ends, whose eye is upon us, and who will reward us according to our deeds, is necessary. We must believe and feel that there is a God—*All wise*—and'—raising himself and seeming to swell with the thought—'Almighty!' There was a sudden rush of blood to the brain. He sank in the arms of his friends—and in five minutes his spirit was gone!—Not a struggle betokened its flight; not a groan pained the ear of his agonized friends. His body has gone to the dust; his spirit, we cannot doubt, now rests in the bosom of that God Almighty whose name was last on his lips, and to whom he had long given the homage of a pure and devout heart."

Caution to Paper Dealers. Of late a number of parcels of paper have been found in the market, containing from 50 to 100 sheets less to the ream than required by law, which have been returned to the sellers.

On Friday last, 500 reams were seized on board a vessel bound for a Southern port, which will be forwarded.

Rhode Island. The General Assembly of Rhode-Island adjourned on Saturday, after a session of seven weeks. The Providence Journal says of this session:

The laborious and important work of revising the laws has occupied the greater part of the time, although as usual, a large amount of private business has been transacted. There has been few alterations in the general principles of the laws. An attempt to enumerate them would be necessarily imperfect and would only lead to confusion. The Digest, we presume, will be published with all convenient despatch. The bill to secure to married women their separate rights of property is one of the most important that has been passed for a long time. Frequent attempts have been made to ameliorate the legislation of this State upon this subject, but, until the present session, they have always proved unsuccessful. We have always been the advocate of legal protection to the property of married women, and we are glad that this measure of justice has at length been carried. The lien law, after an animated discussion, was postponed to the next session. In the mean time, the present law continues in force. The amount of private business which encumbers the General Assembly, and consumes so great a portion of the time, is becoming an evil of serious magnitude; and it is a question worthy of consideration, whether a large portion of it may not be referred to some other tribunal, where it shall be disposed of with greater economy to the State, and with at least as certain justice to the parties. In speaking of the labors of the General Assembly, it would ill become us to omit to mention of the oyster law, especially as upon one of our publishers has descended the important and responsible office of Oyster Commissioner, with all the honors, dignities and emoluments thereunto attached. The law has long been needed, and cannot fail to increase the production of oysters, for which the Bay and River afford the greatest facilities. This is the first session of the General Assembly held in this city since the adoption of the constitution. The debates have been distinguished by ability and great courtesy, and the members have preserved, amidst the jarring of political controversy, their good temper and good feeling.

Belgian Missionaries for the Americas. Seven religious women of the congregation of the Sisters of Notre Dame, and two Rev. Jesuits, embarked at Antwerp on Monday last, on board the Belgian brig Indefatigable for Valparaiso and Callao—Journal de Bruxelles. Several religious women of the congregation of the Sisters of Notre Dame left Namur for Antwerp on the 27th; they will there embark for America. The establishment which these zealous missionaries are about to found will have its seat at Wallamette, a little colony composed of Canadians and Catholic Indians, in the service of the Hudson's Bay Company. Wallamette and Cowlitz, at a little distance from each other, reckoned a Catholic population of 900 souls in 1839. These two little colonies are situated 22 leagues from Fort Vancouver, 1778 from Montreal, and 55 from the Pacific. The same vessels takes on board the Rev. Father de Smet and his companions, and among them, Father Vereereys, of the College of Peace, whose mission is to the Flatheads. The Fathers take with them all the instruments of labor, the implements of many trades a water mill ready to set up, and a vast quantity of household matters. The voyage is six months, and the length 6000 leagues, or almost two-thirds of the distance round the world. [Ami du Religion.

RECEIPTS OF U. S. REVENUE,

At the Port of N. York for the week ending Feb. 17, 1844

Monday,	$105,000	Thursday,	$138,000
Tuesday,	130,000	Friday,	175,000
Wednesday,	131,000	Saturday,	133,000
Total, for 2d week in February,			$812,000

Being at the rate of over $40,000,000 per year for this single port!

The aggregate Receipts of the Custom House in this City for the first seventeen days of February have been no less than $1,523,000!

Pennsylvania. It is supposed that, by the sale of the public works, and the temporary suspension of the appropriation for public schools, $300,000 or $400,000 annually, the debt of Pennsylvania can be provided for. It must be a matter of regret to cripple the means of public education, but the evil is not to be compared with that of violated public faith. It is better even that children should grow up in comparative ignorance than that they should be taught to read only the disgrace of the State.

Visiting in Paris. Might not much of the interruption now experienced from visiters, on all days and at all hours, be obviated by some system tacitly brought into vogue. The following hints from a late work, entitled "Paris and its People," might be turned to some account:

"In fashionable society in Paris, the practice of receiving calls is very different from that which prevails in this country. There, instead of receiving calls every day, a particular day is set apart once a week for the purpose. The friends of the lady, knowing the day on which she is willing to receive them, never think of calling any other day. And when strangers call, the servants at once inform them that the lady of the house is not "visible," but will be on a particular day. The arrangement is doubtless a much better one for those who have no relish for mere formal, frivolous "calls," than that which obtains in this country. To those who can appreciate the value of time it may be a very great object to find that they are entire mistresses of their own time for six days of the week out of the seven, without the risk of offending any of their friends, by not seeing them during that period. On the day, however, which is set apart for the reception of friends, the Parisian ladies make a point of being accessible. Nothing, indeed, short of physical necessity, ever induces them to deny themselves to their acquaintances on that day. A lady will actually rise from a bed of sickness, contrary to the earnest entreaties of her physician, to receive visiters, even should she thereby peril her life.

New Constitution of Hayti. The first section provides for the political division of the Republic, and declares that Africans and Indians, or the descendants of either, by one or the other parent, may become citizens; but no white person can become a citizen, or hold real estate.

The second section provides for the civil and political rights.

The third section provides for equality in the eyes of the world. *All modes of worship shall be equally free.* The freedom of the press is guarantied. Schools to be established for both sexes, the teaching free and gratuitous. Trial by jury is granted. The people have a right to assemble peaceably, and without arms. The powers of the Legislature, Executive, and Judiciary, are defined. The Executive is a President. The Legislature is composed of a Senate and House of Commons. One third of the Senate is renewable every two years. The whole of these, however, much resemble those of the same bodies in the United States. The heads of the four Departments are called Secretaries of State. The qualifications of voters are fixed.

The colors of the Republic are blue and red, placed horizontally.

The arms are the Palm, surmounted by the Liberty Cap, and ornamented with a trophy of arms, with the legend, "In union there is strength."

Port au Prince is the seat of Government, under the name of Port Republican.

The national fetes are, the Independence of Hayti, 1st of January; that of Agriculture, the 1st of May; that of Alexander Petion, 1st of April; that of Regeneration, the 27th of January.

Every stranger in Hayti to enjoy protection to his person and goods.

☞ The originator of the following advertisement has an apt idea of the "fitness of things." It is faultless.

"Lost. Yesterday, somewhere between sunrise and sunset, *two golden hours*, each set with *sixty diamond minutes*. No reward is offered for they are gone forever."

The Philadelphia Spirit of the Times, of Saturday, says:—"The Philadelphia Custom House is doing the best business at present, it has done for years. For the last two weeks the duties have averaged $ 40,000 per day."

Elections in Virginia. In the districts lately represented in Congress by Mr. Gilmer and Mr. Wise, elections will be held on the 4th of April to fill the vacancies.

He that putteth the Bible into the hands of a child, gives him more than a kingdom, for it gives him a key to the kingdom of heaven.

LEGISLATIVE.

Saturday, Feb. 24.

In Senate. On motion of Mr. H. W. Cushman of Franklin, ordered, that the committee on Railroads and Canals be instructed to enquire into the expediency of reporting a plan which shall govern the State Directors of the Western Railroad in conducting the affairs of that corporation.

The act in addition to several acts providing for the pay of officers and soldiers of volunteer militia, after an attempt to amend by Mr. Lincoln of Worcester, was laid on the table.

In the House. Mr. Prescott of Randolph, from the committee on the Judiciary, reported a bill to amend or alter the act of 24th of March, 1843, in relation to mortgages on personal property, to prevent fraud.

Mr. Cushing of Boston presented a petition of Francis Jackson and others, asking that our Senators may be censured by the General Court, for their course on the Massachusetts resolution. The petition was referred to the Committee on the subject of Slavery, and ordered to be printed on motion of Mr. Richardson of Woburn.

An order was adopted that from and after Wednesday next the House will hold afternoon sessions, commencing at half past 3 o'clock.

Monday, Feb. 26.

In Senate. Mr. Barrett, from the Committee on Towns, reported a bill to set off and annex a part of Sutton to the town of Northbridge.

Mr. Child, from the Committee on Railways and Canals, reported a bill to incorporate the Vermont and Massachusetts Railroad Company. Also a bill to establish the Keene and Winchendon Railroad, both of which were laid on the table and ordered to be printed.

Resolves *passed to be enacted;* concerning the boundary line of Rhode Island and Massachusetts; authorizing the Land Agent to expend money for the improvement of the Aroostook road.

In the House. Mr. Cushing of Boston, presented a memorial of certain citizens of Boston (Universalists) who asked the Legislature to interfere and reverse the decision of the present Chaplain of the State Prison, who has recently excluded this denomination from participating in the Sabbath instructions in the prison! It seems the Chaplain is desirous of having the prisoners taught the road to Heaven, in his own way, and he has accordingly prohibited the admission of Sunday School Teachers of the *Universalist* denomination only. The memorial was couched in very appropriate terms, and was ordered to be printed.

The orders of the day coming up, the first business, in course, was the consideration of the law "for the more equal effect of attachments," which gave rise to some debate.

Mr. Bradbury of Newburyport, moved to dismiss the orders of the day, which was carried, and he then submitted an order that "a committee be appointed to report *some* mode whereby the election of Senators shall be effectually *secured*," to which order was immediately proposed an amendment by Mr. Hildreth of Dracut, so that the "plurality law should effect all State elections."

Mr. Bradbury didn't like the mixing up of *State* matters with an order to alter the *Constitution*.

Mr. Hildreth was favorable to the order, and hoped it would be adopted with the amendment. The evil in both cases was similar, and was effected in principle in the same manner. He hoped the order and the amendment would be adopted.

On motion of Mr. Stevenson of Boston, the previous question was finally taken, and sustained.

Tuesday, Feb. 27.

In Senate. On the petition of Jackson and others, (from the House) Mr. Park called for a division of the Senate on the questions of concurring in the reference, and to print. The petition was read on motion of Mr. Adams, and the Senate concurred in referring to the joint special committee on the memorials to Congress and non-concurred on instructions to print.

Mr. Park of Suffolk, from joint special committee, to whom was referred the subject of relief to the widow and children of the late Warden of the State Prison, reported a resolve appropriating $ 1500 for their relief.

The same gentleman, from committee on the order relating to Asahel Cobb, unseated member of the House from Sandwich, who has been for some time sick with the fever, reported a resolve granting him $ 100.

In the House. Mr. Saltonstall of Salem, from the committee on the Judiciary, made sundry reports, and among them a resolve giving mechanics a lien on buildings on which they may be employed. On motion of Mr. Cushing of Boston, the resolve was laid on the table and printed.

Mr. Pettes of Boston offered an order that ——be a committee to inquire into the expediency of amending the State Constitution, so as to provide that, when the election of Representatives takes place, on the 4th Monday of November, a plurality of votes shall elect, which was laid over.

Wednesday, Feb. 28.

In Senate. Mr. Dodge of Essex, from the Joint Special Committee to whom was referred the order of the 21st inst., in regard to the adjournment of the present session of the Legislature, reported, fixing Thursday, the 14th day of March, as the time.

In the House. Among a number of petitions presented, were two in regard to the Massachusetts resolves on the subject of slavery, asking that our Senators in Congress may be instructed to defend the resolves as becomes the Commonwealth of Massachusetts, or else resign their seats.

The Committee on the Judiciary made several reports, among which, that it was inexpedient to legislate on the subject of an order inquiring into the expediency of amending the law in relation to attachments for debt: a bill in relation to the subject of an order, making the Commonwealth not liable for the costs of prosecutions in cases of violations of the license laws for the sale of spirituous liquors.

On motion of Mr. Boutwell of Groton, the petition of Mary W. Healy and others, female operatives in the Lowell Mills, in relation to the adoption of the ten hour system, with the report of the special committee to whom the subject was referred was discharged from the orders of the day and ordered to be printed.

On motion of Mr. Wheatland of Salem, the orders of the day were taken up, and the consideration of the bill giving further remedies in equity, was resumed, the bill was refused a third reading by a vote of 80 to 165.

State Paupers, 1843. It appears by the yearly return, prepared by the late Secretary of State, that the sum paid by the commonwealth for the support of state paupers during 1843 was $ 49,152 52, and that the whole amount paid by towns throughout the commonwealth for the relief of paupers, and including interest on estimated value of alms-houses, &c., was $ 286,986 59. The entire number of paupers relieved throughout the state was 15,655. Of these 9214 had a legal settlement within the commonwealth. The number of state paupers is 6153—of these 3737 are foreigners, and 3094 from England and Ireland alone. There are 179 alms-houses in the state, estimated to have cost $ 887,127 80. The alms-houses have relieved 6862 the past year—number of persons aided and supported *out* of the alms-houses, 7785. The number of insane relieved or supported was 573, of idiots 335. Of the whole number of paupers it is estimated that 7669 have become so from intemperance, either in themselves or others. Of the foreign paupers 379 have entered the commonwealth during the year past.

Millionaires. The U. S. Supreme Court have decided the famous case of General Gaines and his wife in their favor. This makes General Gaines worth about $ 15,000,000 in property in New Orleans—the richest man in this country.

Fire. The Nantucket Inquirer gives the particulars of the burning of the Poor House in that place on the 20th inst:—

So rapidly did the fire spread, that those in the house were unable to save any of their effects; and, awful to relate, ten of the inmates were burned to death. One of those burnt (Lydia Bowen) had carried her child to a place of safety, and returned to try to save something, but did not herself again escape the devouring flames. There were fifty-nine persons in the house, besides the family of Capt. Timothy Bunker, the keeper. Capt. Bunker lost all his effects and forty dollars in money. There were thirteen of the paupers bed-ridden—one of them, we were told, had not walked for about twenty years.

This forenoon we visited the scene of destruction, and it was a scene that would have moved a heart of stone. There was a heap of ruins to mark the spot where the late spacious house stood, and every thing denoted ruin and destruction. Many of the paupers were making the best of their way to the house formerly used as an Asylum, which served as a shelter for many of them. Some of them looked bewildered, as though they could scarcely realize their narrow escape. Old and infirm as many of them were, it seems a miracle that so many escaped with their lives. One lad jumped from the third story window, and escaped without injury. Another jumped from the second story window, also without being injured. One man lowered himself to the ground by means of a sheet, which he tore in strips and tied together.

The roads being very bad, and it being apparent that by the time an engine could get there, the house would be consumed, the attempt to drag one thither was not made. One of the pauper inmates—a woman named Phebe Loveliss—personally rescued two or three persons, at the imminent risk of her own life. Mr. Burgess, by means of a ladder, stove in a window of the third story, and here found an old man and his wife in bed. He informed them of their danger, and the man got out; but the woman refused to move. Mr. Burgess took her out of bed, got her on the ladder, and conveyed her in safety to the ground, she struggling all the while to prevent him from accomplishing his benevolent purpose—this deed of daring.

The fire is supposed to have originated in the cook-room, and was not discovered until the inmates were nearly suffocated.

From Canton. The ship Ann McKim, Captain Vasmar, has arrived at New York from Macao, which she left on the 10th of November. The most important news by this arrival, is intelligence that a large fire had taken place at Canton, by which from 1200 to 1500 houses had been destroyed, including some of the foreign hongs. The fire was fortunately stopped before it reached the American factories. Considerable cotton and some tea were destroyed, but the whole of the treasure appears to have been saved. The loss of goods destroyed, belonging to the Chinese, exclusive of the value of the buildings, was estimated at $ 300,000. Among the buildings destroyed were the Danish Factory, Turner's Factory, part of the French Factory, the ancient temple of Pak-taimeum, dedicated to the god of the North Pole, and the whole of New China street.

☞ BOOKS WANTED. The Unitarians of Hartford, Ct. have formed themselves into an Association, Auxiliary to the American Unitarian Association, and besides receiving the Tracts of that Association they are making an effort to collect books for a Library, which is intended, by-and-by, for a Parish Library.—It is to be composed of books on moral and religious subjects, and particularly of such as are explanatory of our views of religion.

Any person having books suitable for such a Library, which they may feel disposed to bestow upon this worthy object, are requested to leave them at the office of the A. U. A., 134 Washington street. mh2

☞ NOTICE. The Annual Meeting of The Society for Promoting Theological Education, will be held at the house of the Secretary, on MONDAY next, March 4th, at ten o'clock in the forenoon. ALEXANDER YOUNG, Sec'y.
mh2

MARRIAGES.

In this city, Feb 22, at Chauncey Place Church, by Rev J. F. Clarke, Mr Thomas J. Homer of Saint Louis, to Miss Mary Elizabeth, daughter of the late Jabez Fisher, Esq. of this city.

In this city, Mr V. N. Cushman to Miss Julia A. Hovey.

Feb 25, Mr Henry Stickman to Mrs Charlotte R. Gowdy, both of Newburyport.

In Woburn, Feb 27, Mr Alpha E. Thompson, of the firm of Buckman & Thompson, merchants, to Miss Mary Hill of W.

In Cohasset, Mr Ezekiel B. Studley of Boston, to Miss Mary S. Pratt of Cohasset.

In Gloucester, Mr James Dennison, Jr. of Boston, to Miss Susan Parsons of G.

In Georgetown, Mr Eli J. Swains, of Haverhill, to Miss Mary Jane Dresser of G.

In Milford, Mr Rollin J. L. S. Clark to Miss Martha M. Warfield.

In Ashby, Mr D. Loring Lawrence to Miss Mary E. Simonds.

In Pawtucket, RI. Feb 8, Mr Benj E. Chace, of Portsmouth, NH, to Miss Alsada S. Thornton of Mendon, Ms.

In Brattleboro', Vt. Feb 3, Mr David E. Ware to Miss Sarah Parkhurst, both of Fitchburg.

In Kelburn, near Richmond, Va., Feb 21st, Rev E. G. Robinson, Chaplain to the University of Virginia, to Miss Harriet R. Parker of Roxbury, Mass.

DEATHS.

In this city, Feb 24, Mrs Clarinda F., wife of Mr Marcus A. Latham, 23.

Feb 26, Mr A. N. Moore, 33.

On Wednesday morning, Feb 28, at the residence of his father, Mr Mace Tisdale, Jr, in the 25th year of his age.

In Chelsea, Feb 26, Mrs Fanny Fayreweather, supposed to be 80 years of age—a native of Africa.

A faithful friend—affectionate—sincere—
Much loved in Heaven, if little noticed here.
[Com.

In Roxbury, Feb 27, Benjamin F. Parker, M. D., 33.

In Cambridge, Feb 22, Mr Wm Bond, in his 90th year.

In Danvers, Mr Aaron Foster, 68.

In Lynn, Feb 27, Eliza Boyce Kite, daughter of James Kite of Philadelphia, 21 mos.

In Salem, Jonathan P. Saunders, Esq. 58.

In Ipswich, Feb 23, Dr Joseph Manning, 76, for many years resident of Charleston, S. C.

In New Bedford, Feb 25, Mr Brownell Amsbury, 86, a revolutionary pensioner.

In Groton, Feb 23, Miss Clarissa, daughter of the late Capt John Farwell of Tyngsboro', 46.

In Leicester, Feb 13, of consumption, Miss Rebecca Sprague, 59, eldest daughter of the late Wm Sprague.

In Mansfield, Feb 23, Mr David Grover, a revolutionary soldier, 88. He enjoyed excellent health until about six weeks since, when a fall on the ice injured him so as to cause his death.

In Grafton, Feb 25, Mrs Hannah H., consort of the late Jonathan Wheeler, Esq. 79.

In St Louis, Mo, Feb 9, Mr Jesse Follett, 42, formerly of Concord, NH.

In Montgomery, Ala, Feb 4, Mrs Harriet N. Quimby, 25, wife of Mr Hiram Quimby, daughter of Mr Oliver Wyman, of East Cambridge, Mass.

Copartnership notice. The Copartnership heretofore existing under the firm of CHAS. H. PEIRCE & CO., was by mutual consent dissolved on the 1st inst. FRANCIS S. SAXTON, CHARLES H. PEIRCE, JAMES KELT, Jr.

☞ Mr CHARLES H. PEIRCE, having also withdrawn his interest in the firm of Saxton, Peirce & Co., the subscribers will continue the business of Publishing and Bookselling, under the same name as heretofore. FRANCIS S. SAXTON, JAMES KELT, Jr.

☞ Persons having unsettled accounts with the late firm of Charles H. Peirce & Co. are requested to present them for settlement, at once, to SAXTON, PIERCE & CO.
February 1, 1843.

The Keys of the Kingdom of Heaven. This day published, a Sermon on the True Church of Christ, by R. C. Waterston. This Sermon, prepared for a recent Ordination, was subsequently preached at 'The Church of the Disciples,' in Boston. N. B. Mr. Stetson's Sermon on the Principle of Reform, ready on Monday. BENJAMIN H. GREENE,
mh2 3t 124 Washington, corner Water st.

French Stationery. Just received per Moselle, a new supply of French Letter and Billet Paper; Drawing Pencils, Nos 1, 2, 3 and 4; Traveling Ink Stands, various paterns; Motto Seals; The Pretty Alphabet and Alphabet of Natural History, in English and French. For sale at SIMPKINS'S Book and Stationery Rooms, No 21 Tremont Row. mh2

Fire. The Nantucket Inquirer gives the particulars of the burning of the Poor House in that place on the 20th inst:—

So rapidly did the fire spread, that those in the house were unable to save any of their effects; and, awful to relate, ten of the inmates were burned to death. One of those burnt (Lydia Bowen) had carried her child to a place of safety, and returned to try to save something, but did not herself again escape the devouring flames. There were fifty-nine persons in the house, besides the family of Capt. Timothy Bunker, the keeper. Capt. Bunker lost all his effects and forty dollars in money. There were thirteen of the paupers bed-ridden—one of them, we were told, had not walked for about twenty years.

This forenoon we visited the scene of destruction, and it was a scene that would have moved a heart of stone. There was a heap of ruins to mark the spot where the late spacious house stood, and every thing denoted ruin and destruction. Many of the paupers were making the best of their way to the house formerly used as an Asylum, which served as a shelter for many of them. Some of them looked bewildered, as though they could scarcely realize their narrow escape. Old and infirm as many of them were, it seems a miracle that so many escaped with their lives. One lad jumped from the third story window, and escaped without injury. Another jumped from the second story window, also without being injured. One man lowered himself to the ground by means of a sheet, which he tore in strips and tied together.

The roads being very bad, and it being apparent that by the time an engine could get there, the house would be consumed, the attempt to drag one thither was not made. One of the pauper inmates—a woman named Phebe Loveliss—personally rescued two or three persons, at the imminent risk of her own life. Mr. Burgess, by means of a ladder, stove in a window of the third story, and here found an old man and his wife in bed. He informed them of their danger, and the man got out; but the woman refused to move. Mr. Burgess took her out of bed, got her on the ladder, and conveyed her in safety to the ground, she struggling all the while to prevent him from accomplishing his benevolent purpose—this deed of daring.

The fire is supposed to have originated in the cook-room, and was not discovered until the inmates were nearly suffocated.

From Canton. The ship Ann McKim, Captain Vasmar, has arrived at New York from Macao, which she left on the 10th of November. The most important news by this arrival, is intelligence that a large fire had taken place at Canton, by which from 1200 to 1500 houses had been destroyed, including some of the foreign hongs. The fire was fortunately stopped before it reached the American factories. Considerable cotton and some tea were destroyed, but the whole of the treasure appears to have been saved. The loss of goods destroyed, belonging to the Chinese, exclusive of the value of the buildings, was estimated at $ 300,000. Among the buildings destroyed were the Danish Factory, Turner's Factory, part of the French Factory, the ancient temple of Pak-taimeum, dedicated to the god of the North Pole, and the whole of New China street.

☞ BOOKS WANTED. The Unitarians of Hartford, Ct. have formed themselves into an Association, Auxiliary to the American Unitarian Association, and besides receiving the Tracts of that Association they are making an effort to collect books for a Library, which is intended, by-and-by, for a Parish Library.—It is to be composed of books on moral and religious subjects, and particularly of such as are explanatory of our views of religion.

Any person having books suitable for such a Library, which they may feel disposed to bestow upon this worthy object, are requested to leave them at the office of the A. U. A., 134 Washington street. mh2

☞ NOTICE. The Annual Meeting of The Society for Promoting Theological Education, will be held at the house of the Secretary, on MONDAY next, March 4th, at ten o'clock in the forenoon. ALEXANDER YOUNG, Sec'y.
mh2

MARRIAGES.

In this city, Feb 22, at Chauncey Place Church, by Rev J. F. Clarke, Mr Thomas J. Homer of Saint Louis, to Miss Mary Elizabeth, daughter of the late Jabez Fisher, Esq. of this city.

In this city, Mr V. N. Cushman to Miss Julia A. Hovey.

Feb 25, Mr Henry Stickman to Mrs Charlotte R. Gowdy, both of Newburyport.

In Woburn, Feb 27, Mr Alpha E. Thompson, of the firm of Buckman & Thompson, merchants, to Miss Mary Hill of W.

In Cohasset, Mr Ezekiel B. Studley of Boston, to Miss Mary S. Pratt of Cohasset.

In Gloucester, Mr James Dennison, Jr. of Boston, to Miss Susan Parsons of G.

In Georgetown, Mr Eli J. Swains, of Haverhill, to Miss Mary Jane Dresser of G.

In Milford, Mr Rollin J. L. S. Clark to Miss Martha M. Warfield.

In Ashby, Mr D. Loring Lawrence to Miss Mary E. Simonds.

In Pawtucket, RI. Feb 8, Mr Benj E. Chace, of Portsmouth, NH, to Miss Alsada S. Thornton of Mendon, Ms.

In Brattleboro', Vt. Feb 3, Mr David E. Ware to Miss Sarah Parkhurst, both of Fitchburg.

In Kelburn, near Richmond, Va., Feb 21st, Rev E. G. Robinson, Chaplain to the University of Virginia, to Miss Harriet R. Parker of Roxbury, Mass.

DEATHS.

In this city, Feb 24, Mrs Clarinda F., wife of Mr Marcus A. Latham, 23.

Feb 26, Mr A. N. Moore, 33.

On Wednesday morning, Feb 28, at the residence of his father, Mr Mace Tisdale, Jr, in the 25th year of his age.

In Chelsea, Feb 26, Mrs Fanny Fayreweather, supposed to be 80 years of age—a native of Africa.

A faithful friend—affectionate—sincere—
Much loved in Heaven, if little noticed here.
[Com.

In Roxbury, Feb 27, Benjamin F. Parker, M. D., 33.

In Cambridge, Feb 22, Mr Wm Bond, in his 90th year.

In Danvers, Mr Aaron Foster, 68.

In Lynn, Feb 27, Eliza Boyce Kite, daughter of James Kite of Philadelphia, 21 mos.

In Salem, Jonathan P. Saunders, Esq. 58.

In Ipswich, Feb

POETRY.

[From the Christian Reflector.]

WHEN IS THE TIME TO DIE?

I asked a glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed bowers;
I crossed her sunny path, and cried,
'When is the time to die?'
'Not yet! not yet!' the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew,
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
'Not now,' she cried, 'O no! not now—
Youth is no time to die!'

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms;
In quivering tones her answer came—
Her eyes were dim with tears;
'My boy his mother's life must claim
For many, many years.'

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by worldly care.
In angry accents he replied,
And flashed with scorn his eye;
'Talk not to me of death,' he cried,
'For only age should die.'

I questioned age; for him the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high as thus he cried—
'Life! only life is my desire!'
Then gasped, and groaned, and died.

I asked a Christian,—'Answer thou
When is the hour of death?'
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a light divine;
He spake the language of his soul—
'My Master's time is mine!'

MISCELLANEOUS.

LETTER FROM NEW YORK.

Mrs. Child's Letters from New York, published in the Boston Courier, are interesting, abounding with striking delineations of life and character, presenting often truth and duty in forms that give it a strong appeal to the heart and conscience. The following letter contains a story where moral tendency ought not to be unheeded:

To-day is St. Valentine's day, the observance of which is said to have originated among the Romans, who, at a festival of Juno, on the 14th of February, put into a box the names of young women to be drawn out by young men. The Roman Catholics, according to their usual policy of transferring to their church festivals, endeared to the populace by long usage, gave the day to St. Valentine instead of Juno. This saint was a Roman bishop, who suffered martyrdom under the Emperor Claudius II, and was afterward cannonized. How he came to be the peculiar patron of love tokens, it is not easy to ascertain. It probably was an accident that the day set apart for him in the Catholic calender happened to come on the 14th of February.—Whatever gave him this distinction, his name is now associated with love and courtship throughout christendom; and very curious are some of the old customs observed in honor of St. Valentine.

Within the few last years, the observance of this festival has been extending in New York, and it has now become quite a showy affair.—Valentines engraved for the occasion, are displayed in the shop windows in great profusion. The styles are various; from the most beautiful and tasteful devices, valued at seven or eight dollars, down to the most comic and grotesque, for fifty or twenty-five cents. In some, the paper is edged with an equisite imitation of the finest Brabant lace; and in the corner, a smiling Cupid rides on a butterfly, or lies partially concealed in a richly-colored rose. Others are edged with arabesques of gold, on an ultramarine ground; and the letters of the amorous epistle are variously colored, like the gorgeous old illuminated MSS. In some, the image of Cupid sleeps on delicate white satin; in others, he is hidden under a network of silver or gilded paper, cut so fine, that when raised up, the little god seems enclosed in a cage of cobwebs.

To-day, there is a strong reinforcement of carriers at the Despatch Post-office, and a great crowd keeps round the doors. Thousands of Valentines will be delivered before night, but thousands more will probably be obliged to lie over till to-morrow. 'Hail to thy returning festival, old Bishop Valentine!' says Charles Lamb. 'Great is thy name in the rubric, thou venerable arch-flamen of Hymen! Immortal go-between! who and what manner of person art thou? Art thou but a name, typifying the restless principle which impels poor humans to seek perfection in union! Or wert thou indeed a mortal prelate, with thy tippit and thy rochet, thy apron on, and decent lawn sleeves! Mysterious personage! Like unto thee assuredly there is no other mitred father in the calendar. Thou comest attended with thousand and tens of thousands of little Loves, and the air is 'Brushed with the hiss of rustling wings;' singing Cupids are thy choristers; and instead of the crosier, the mystical arrow is borne before thee.'

In London, it is said that two hundred thousand letters, beyond the usual daily average, annually pass through the post-office on St. Valentine's day. 'Two hundred thousand pence paid for foolery!' exclaims an old gentleman. To which the daughter replies, 'Why then just two hundred thousand people must be in love with each other.' 'Ah child, thou art a foolish reckoner. All Valentines are not in love. Instead of bleeding hearts transfixed with arrows, many of them would do well to choose for their emblem a fox eating a silly goose, or a puppy munching the butterfly that sails into his open mouth.'

The cynical old gentleman is right; painful as it is to oppose his bitter sarcasm to the rose-colored dreams of unsuspecting youth. Those gaily dressed Valentines, in our windows, will, many of them, be sent on evil errands. To-day will commence some private tragedies, on which the curtain is to fall at the mad-house or on Blackwell's Island.

Alas, society is like an inverted pyramid, and that which should point to the heavens, is buried in the mud. The highest fact in man's mysterious existence, the holiest emblem of the union of divine with humane, the meditation between matter and spirit, by which the former *should* become glorified and god-like, and thus ascend unto the bosom of the Father—this sacred gift is trampled under the feet of men, and changed into a stinging serpent, which carries its foul slime over the roses of life.

Moore beautifully describes the contest between two principles which, in a right order of things, would never be antagonistical, but only beautiful and harmonious qualities of one law of our being. He thus describes a festival in the Epicurean gardens:—'Over the lake of the Temple were scattered wreaths of flowers, through which boats, filled with beautiful children, floated, as through a liquid parterre. Between two of these boats a mock combat was perpetually carried on; their respective commanders, two blooming youths, being habited to represent Eros and Anteros; the former the Celestial Love of the Platonists, and the latter, that more earthly spirit, which usurps the name of Love among the Epicureans. Throughout the whole evening, their conflict was maintained with various success. The timid distance at which Eros kept aloof from his lively antagonist, being his only safeguard against those darts of fire, with showers of which the other assailed him, but which falling short of their-mark upon the lake, only scorched the few flowers on which they fell, and were extinguished.'

I have wandered from the shop windows of New York, to Grecian gardens, in the ancient time. My mind has a troublesome habit, which compels it to fly high above the surface of things, or dive into the hidden caves beneath.—To atone for my mystical vagaries, I will tell a true story, not without significance at this season of Valentines.

In a city, which shall be nameless, there lived, long ago, a young girl, the only daughter of a widow. She came from the country, and was as ignorant of the dangers of a city, as the squirrel of her native fields. She had glossy black hair, gentle, beaming eyes, and 'lips like wet coral.' Of course, she knew that she was beautiful; for when she was a child, strangers often stopped as she passed, and exclaimed, 'How handsome she is!' And as she grew older, the young men gazed on her with admiration. She was poor, and removed to the city to earn her living by covering umbrellas. She was just at that susceptible age, when youth is passing into womanhood; when the soul begins to be pervaded by 'that restless principle, which impels poor humans to seek perfection in union.'

At the hotel opposite, Lord Henry Stuart, an English nobleman, had at that time taken lodgings. His visit to this country is doubtless well remembered by many, for it made a great sensation at the time. He was a peer of the realm, descended from the royal line, and was, moreover, a strikingly handsome man, of right princely carriage. He was subsequently a member of the British Parliament, and is now dead.

As this distinguished stranger passed to and from his hotel, he encountered the umbrella-girl, and was impressed by her uncommon beauty. He easily traced her to the opposite store, where he soon after went to purchase an umbrella. This was followed up by presents of flowers, chats by the way-side, and invitations to walk or ride; all of which were gratefully accepted by the unsuspecting rustic. He was playing a game, for temporary excitement; she, with a head full of romance, and a heart melting under the influence of love, was unconsciously endangering the happiness of her whole life.

Lord Henry invited her to visit the public gardens on the fourth of July. In the simplicity of her heart, she believed all his flattering professions, and considered herself his bride elect; she therefore accepted the invitation, with innocent frankness. But she had no dress fit to appear on such a public occasion, with a gentleman of high rank, whom she verily supposed to be her destined husband. While these thoughts revolved in her mind, her eye was unfortunately attracted by a beautiful piece of silk, belonging to her employer. Ah, could she not take it, without being seen, and pay for it secretly, when she had earned money enough!—The temptation conquered her in a moment of weakness. She concealed the silk, and conveyed it to her lodgings. It was the first thing she had ever stolen, and her remorse was painful.—She would have carried it back, but she dreaded discovery. She was not sure that her repentance would be met in a spirit of forgiveness.

On the eventful Fourth of July, she came out in her new dress. Lord Henry complimented her upon her elegant appearance; but she was not happy. On their way to the gardens, he talked to her in a manner which she did not comprehend. Perceiving this, he spoke more explicitly. The guileless young creature stopped, looked in his face with mournful reproach, and burst into tears. The nobleman took her hand kindly and said, 'My dear, are you an innocent girl?' 'I am, I am, replied she, with convulsive sobs. 'Oh, what have I ever done or said, that you should ask me that!' Her words stirred the deep fountains of his better nature. 'If you are innocent,' said he, 'God forbid that I should make you otherwise. But you accepted my invitations and presents so readily, that I supposed you understood me. 'What *could* I understand,' said she, 'except that you intended to make me your wife?' Though reared amid the proudest distinctions of rank, he felt no inclination to smile. He blushed and was silent. The heartless conventionalities of life stood rebuked in the presence of affectionate simplicity. He conveyed her to her humble home, and bade her farewell, with a thankful consciousness that he had done no irretrievable injury to her future prospects. The remembrance of her would soon be to him as the recollection of last year's butterflies. With her, the wound was deeper. In her solitary chamber she wept in bitterness of heart, over her ruined air-castles. And that dress, which she had stolen to make an appearance befitting his bride! Oh, what if she should be discovered! And would not the heart of her poor widowed mother break, if she should ever know that her child was a thief?—Alas, her wretched forebodings were too true. The silk was traced to her; she was arrested on her way to the store, and dragged to prison. There she refused all nourishment, and wept incessantly.

On the fourth day, the keeper called upon Isaac C. Hopper, and informed him that there was a young girl in prison, who appeared to be utterly friendless, and determined to die by starvation. The kind-hearted old gentleman immediately went to her assistance. He found her lying on the floor of her cell, with her face buried in her hands, sobbing as if her heart would break. He tried to comfort her, but could obtain no answer.

'Leave us alone,' said he to the keeper.—'Perhaps she will speak to me, if there is none to hear.' When they were alone together, he put back the hair from her temples, laid his hand kindly on her beautiful head, and said in soothing tones, 'My child, consider me as thy father. Tell me all thou hast done. If thou hast taken this silk, let me know all about it. I will do for thee as I would for a daughter; and I doubt not that I can help thee out of this difficulty.'

After a long time spent in affectionate entreaty, she leaned her young head on his friendly shoulder, and sobbed out, 'Oh, I wish I was dead.—What will my poor mother say, when she knows of my disgrace?'

'Perhaps we can manage that she never shall know it,' replied he; and alluring her by this hope, he gradually obtained from her the whole story of her acquaintance with the nobleman.—He bade her be comforted, and take nourishment; for he would see that the silk was paid for, and the prosecution withdrawn. He went immediately to her employer, and told him the story. 'This is her first offence,' said he; 'the girl is young, and the only child of a poor widow. Give her a chance to retrieve this one false step, and she may be restored to society, a useful and honored woman. I will see that thou art paid for the silk.' The man readily agreed to withdraw the prosecution, and said he would have dealt otherwise by the girl, had he known all the circumstances. 'Thou shouldst have inquired into the merits of the case, my friend,' replied Isaac. By this kind of thoughtlessness, many a young creature is driven into the downward path, who might easily have been saved.'

The good old man then went to the hotel and inquired for Henry Stuart. The servant said his lordship had not yet risen. 'Tell' him my business is of importance,' said Friend Hopper. The servant soon returned and conducted him to the chamber. The nobleman appeared surprised that a plain old Quaker should thus intrude upon his luxurious privacy; but when he heard his errand, he blushed deeply, and frankly admitted the truth of the girl's statement. His benevolent visitor took the opportunity to 'bear a testimony,' as the Friends say, against the sin and selfishness of profligacy. He did it in such a kind and fatherly manner, that the young man's heart was touched. He excused himself, by saying, that he would not have tampered with the girl, if he had known her to be virtuous. 'I have done many wrong things,' said he, 'but, thank God, no betrayal of confiding innocence rests on my conscience. I have always esteemed it the basest act of which man is capable.' The imprisonment of the poor girl, and the forlorn situation in which she had been found, distressed him greatly. And when Isaac represented that the silk had been stolen for *his* sake, that the girl had thereby lost profitable employment, and was obliged to return to her distant home, to avoid the danger of exposure, he took out a fifty dollar note, and offered it to pay her expenses. 'Nay,' said Isaac, 'thou art a very rich man; I see in thy hand a large roll of such notes. She is the daughter of a poor widow, and thou hast been the means of doing her great injury. Give me another.'

Lord Henry handed him another fifty dollar note, and smiled as he said, 'You understand your business well. But you have acted nobly, and I reverence you for it. If you ever visit England, come to see me. I will give you a cordial welcome, and treat you like a nobleman.'

'Farewell, friend,' replied Isaac: 'Though much to blame in this affair, thou too hast behaved nobly. Mayst thou be blessed in domestic life, and trifle no more with the feelings of poor girls; not even with those whom others have betrayed and deserted.'

Luckily, the girl had sufficient presence of mind to assume a false name when arrested; by which means her true name was kept out of the newspapers. 'I did this,' said she, 'for my poor mother's sake.' With the money given by Lord Henry, the silk was paid for, and she was sent home to her mother, well provided with clothing. Her name and place of residence remain to this day a secret in the breast of her benefactor.

Several years after the incidents I have related, a lady called at Friend Hopper's house and asked to see him. When he entered the room, he found a handsomely dressed young matron, with a blooming boy of five or six years old. She rose to meet him, and her voice choked, as she said, 'Friend Hopper, do you know me?' He replied that he did not. She fixed her tearful eyes earnestly upon him, and said, 'You once helped me, when in great distress.' But the good missionary of humanity had helped too many in distress, to be able to recollect her, without more precise information. With a tremulous voice, she bade her son go into the next room, for a few minutes; then dropping on her knees, she hid her face in his lap, and sobbed out, 'I am the girl that stole the silk. Oh, where should I now be, if it had not been for you!'

When her emotion was somewhat calmed, she told him that she had married a highly respectable man, a Senator of his native State. Having a call to visit the city, she had again and again passed Friend Hopper's house, looking wistfully at the windows to catch a sight of him; but when she attempted to enter, her courage failed.

'But I go away to-morrow,' said she, 'and I could not leave the city, without once more seeing and thanking him who saved me from ruin.' She recalled her little boy, and said to him, 'Look at that old gentleman, and remember him well; for he was the best friend your mother ever had.' With an earnest invitation that he would visit her happy home, and a fervent 'God bless you,' she bade her benefactor farewell.

My venerable friend is not aware that I have written this story. I have not published it from any wish to glorify him, but to exert a genial influence on the hearts of others; to do my mite toward teaching society how to cast out the Demon Penalty, by the voice of the Angel Love.

L. M. C.

[From the Inquirer—London.]

FUNERAL EXPENSES IN ENGLAND.

Mr. Chadwick's 'Supplementary Report' on the 'Practice of Interment in Towns,' contains some extraordinary revelations, as to the sums of money squandered in this country upon funerals, by all classes of the community, and the evils and miseries thereby produced. These are of course chiefly felt by the middle and lower classes; but the waste of money, that might be profitably employed, on empty pageantry, is an evil wherever it may take place.

We shall give a brief *resume* of the leading facts bearing upon this subject, as set forth in the Report.

The lowest average expense of a poor man's burial is stated to be about £5. For children of the same station in life, the cost is 30s. In benefit societies, and burial clubs, the money of the members is often most extravagantly expended—an undertaker being, not unfrequently, amongst the officers!

For a person of the middle classes, an ordinary funeral, burial fees and all, will cost from £50 to £70. A London undertaker, of great experience, states, that without any deductions from the solemnity, the funeral might be performed for 50 per cent. less! The absurd pomp and parade common at funerals is almost always the effect of custom, rather than of any direct choice or wish of the parties concerned. The term used in giving orders is, 'Provide what is customary'—under the circumstances, more minute directions are scarcely ever given. The undertaker is left to interpret the order as he will.

A clergyman's widow, who had solicited aid for her sons, whom she found it difficult to educate, states that the expenses of her husband's funeral were upwards of £110. On being asked how she could incur such an expense, she states that she *considered it her duty to have a respectable funeral*, and ordered the undertaker to provide what was respectable; that she knew not what she ordered in that condition, and merely gave general directions.

It often occurs that a poor widow is crippled in her means through life by the expenses of a funeral.

The funeral of a tradesman of the very lowest class—of a class not much beyond that of a mechanic—ordinarily costs from £10 to £12; that of a tradesman of a better class, from £70 to £100. £150 are required to bury a 'gentleman,' and £30 for his child. Persons of rank or title are laid to rest at a cost varying from £500 to £1,500.

These facts have been collected in the metropolis: but the conclusions in respect to the unnecessary expense of funerals appear to be applicable, with little variation, to the most populous provincial towns.

Let us now examine some of the items in the undertaker's account. The cost of the mutes is from 18s. to 30s.—of the person who walks with a scarf, two guineas and a half—of the plume of feathers borne on the head before the hearse, and of the man who bears it, three guineas and a half—of each baton-bearer, 22s.—of each wand-bearer, the same; and about twenty of these officials are deemed necessary at a *respectable* funeral! Then the cost of the 'velvets' attached to the hearse, including feathers to the horses, is from ten to fifteen guineas more. From one to four guineas is charged for the pall, and for the remaining scarfs, hatbands, and gloves, about seven guineas. For such paltry and senseless things as these, the widow is impoverished, the poor man's comforts are diminished, and the prospects of his family impaired!

Let it be remembered, that the ordinary funeral array of the present times is a miserable copy of the heraldic array of a baronial funeral, and that all the meaning and solemnity it may once have had, have long since departed. It is now a meaningless show, utterly opposed to the simplicity and spirituality of true religion, a most inapt expression of the deep sorrow of the heart, and the source of unnumbered woes to large classes of the community.

Will any deny that the redemption of so large a sum now squandered on useless, if not unseemly, pageantry, would be a great national blessing?

Of the deposits in the savings' banks of the United Kingdom, it is calculated that from six to eight millions are devoted to defray the expenses of burial, and to procure mourning. Assigning £29 to every depositor, it would appear that of this, £10 is devoted for such purposes.

This may serve to show us in part how the poorer and working classes are affected by the present state of things.

The savings of long years of hard labor are often swallowed up by a funeral, and the pains of bereavement heightened by the gloomy prospect of poverty.

On the ground, then, of the misery and privation which it entails upon multitudes, we are justified in seeking an alteration of the present system, unless it can be shown that a change would induce other and more formidable evils.

But we can perceive no probability of any such result. The present system rests on deep-rooted prejudice and long-established usage.

No genuine religious feelings could be violated by the change.

Plumes and velvets and hired mourners are held in no honor by the heart—they are upheld by 'custom.' Mrs. Smith must have them for her dear husband, because Mrs. Tomkins had them for hers.

To any sensitive and rational mind, the ordinary pomp of our funerals is revolting in the extreme. The contrast between the shocking levity and indifference of the hireling attendants and the deep sadness that dwells silently in the heart of the mourner—between the horrid mockery around, and the solemn reality which it encircles—is almost appalling.

How galling, too, is it to those to whom the occasion is full of the deepest solemnity, to whom the present moment is one of the most intensely *real* in their lives, to be surrounded on all sides by shows and deceptions—by attendants, sombre but not sad—by pageantry, without meaning, suggestive only of all that is heartless, and mechanical, and revolting!

We go further. We feel convinced that our ordinary funeral customs affect most injuriously the religious feelings connected with death. Upon this, however, we cannot now enlarge.

THE ATMOSPHERIC RAILWAY.

The speed of the atmospheric mode of travelling as far exceeds that of the locomotive plan, as the locomotive speed exceeds that of the stage coaches; this mode also reduces the expenses one half, which the locomotive system does not, it being as expensive, or more so, than the coaches. To describe the atmospheric railway in all its detail would occupy more space than we can devote to the subject, neither would such a description suit the general reader; the following particulars must therefore suffice:—Along the entire line, and between the rails, runs a pipe, which, on the Kingstown and Dalkey line, is fifteen inches inside diameter. Along the entire length of this pipe is a slit or opening, through which a bar passes, connecting a piston (which moves freely in the pipe) with the carriage outside. The opening at the top of the pipe is covered with a leather strap, extending the whole length of the pipe, and two inches broader than the opening. Under and over this leather strap are rivetted iron plates, the top ones twelve inches long and half an inch broader than the opening, the bottom ones narrower than the opening in the pipe, but the same length as those of the top. One edge of the leather is screwed firmly down, like a common bucket valve, and forms a hinge, on which it moves. The other edge of the valve falls into a groove; this groove or trough is filled with a composition, made of bees' wax and tallow, well worked by hand, so as to make it pliable and tough, before spreading it in the groove; this composition being pressed tight against the edge of the leather valve which rests in the groove, makes the valve air-tight, or at least sufficiently so for all practical purposes. As the piston is moved along the pipe by the pressure of the atmosphere, that side of the valve resting or the groove is lifted up by an iron roller, fixed on the same bar to which the piston is attached; thus clearing an opening for the bar to pass as it moves along. The opening thus made allows the air to pass freely behind the piston; the disturbance which takes place in the composition by the lifting of the valve is again smoothed down and rendered air-tight as at first, by a hot iron running on the top of the composition after the valve is shut down. This has actually been done when the piston was travelling at the rate of seventy miles per hour, and was smoothed down air-tight after it, by the iron above mentioned. It is contemplated to place stationary engines along the line, about three miles apart; at each engine or station there is an equilibrium valve, fixed in the pipe, so that each three miles or section of pipe can either be exhausted or filled with air, independently of the other sections. The equilibrium valve is made to move freely out of the way of the piston by the carriage while passing over it; so that the train passes from one section of pipe to another without any stoppage. It is evident, that as the tractive force is derived from the pressure of the atmosphere on the piston, the amount of the force or pressure will depend upon two causes, i. e., the extent of exhaustion on one side of the piston, and the area of the piston itself.

[Westminster Review.

AN INDIAN MOTHER.

A BURIAL.

One very fine morning (says the Mobile Herald,) a few weeks ago, we found ourself at the break of the day at the brow of the hill on Stone street, just beyond the Gas Works, with our best gun and dog, intent upon slaughtering a few brace of woodcock, and in furtherance of that intent proceeded to beat down the open woods until we came to the creek. The game was scarce, but we pursued our search in the direction of the Choctaw camp, intended to breakfast there and take a fair start westward with the sun.—We kept on until we came to within a few hundred yards of the encampment, when in the distance, we observed advancing a figure wrapped in a blanket and carrying a burden. The noise of a stick breaking beneath our feet caused it to stop and look up, and we saw it was an Indian woman bearing a child, her hair hanging in dishevelled masses around her shoulders, and her face depicting the most intense and mental anguish. Another moment she had vanished in the undergrowth. Stealthily we followed her as she made a circuit of the woods and regained the path we had just quitted, which she pursued until she stopped at the side of a hill of gentle declivity, the base of which was bathed by a limpid spring gushing from its side in a little torrent. From behind the friendly shelter of a fallen pine tree we watched her movements, and saw her unstrap from her back the child and lay it on the grass, its little innocent face turned upwards toward the morning sun.

A glance told us the child was dead, and we then knew that its mother's errand to that spot was its burial. The poor mother! We saw her with a sharp piece of pine turn up the fresh earth on the hill side until she had scooped out a cavity large enough to make the last resting place for the child, she raised it up in her arms and laid it in the tomb as tenderly as if the babe still lived, her face tearless, but oh what anguish expressed in all its lineaments! She placed all the child's little trinkets one by one by its side, and heaped the fresh earth and leaves upon it. She paused when the task was completed. It was for a moment. She sprang to her feet, darted a look to the spot where she had placed the child, wildly she turned to the grave and uttered a shriek which seemed as if the very soul burst forth with it, fell as if lifeless, her face pressed close to the ground as if she sought a kiss from it even through the cold soil. We knew the Indian character, and we turned away without saying a word. We continued our hunt. The evening saw us returning home and we bethought ourselves to pass the spot where we had witnessed the occurence of the morning. A moment's travel placed us there, and we saw by the new made grave the wretched mother sitting as motionless as one carved out of stone. We spoke a kind word, it was unheeded, and we placed a hand on her shoulder. She turned her head and her sad gaze met our eyes; we pointed to the grave and then to Heaven. A tear stole down the mother's cheeks, and as we turned away our own too were moistened, but they were not moistened for the child, there was nothing to regret for it, for those whom the Gods love die young. The flowers fall from their hands unwithered; their eyes close in the sunshine; they go down to the grave as if it were an altar, in their hour of hope and of beauty. They are spared life's greatest agony, that of endurance, and endurance without expectation. Our tears were for the poor Indian woman.

Precious beyond rubies are the hours of youth and health! let none of them pass unprofitably away.

A WORTHY EXAMPLE.

A writer in the Albany Argus, who takes the signature of 'A Mechanic,' gives a description of the arrangements made by Mr Cook, for his apprentices and journeymen:

'While at Saratoga Springs, I visited the shop of Ransom Cook, Esq. in that village.—Although in our cities we have many more extensive establishments than his, I am acquainted with none, which are so well arranged for the acquisition of useful knowledge. His steam engine and all his other machinery, are put up in a very neat, substantial manner, and generally painted green, quite agreeable to the eye. His machinery is confined to the first and second stories of the shop. On ascending to the third story, I found a part of it, appropriated to lodging rooms for his apprentices. These rooms were well finished, hung with paper and even carpeted. The latter luxury, however, was placed there by the apprentices themselves, as a gratification of their own taste and comfort.

In these rooms I found a good supply of well selected books on philosophical, historical, and scientific subjects. I also learned that both apprentices and journeymen, were encouraged to use whatever books they desired, from the owner's library in his dwelling. In one of these bedrooms, I found a beautiful and quite extensive mineralogical cabinet neatly arranged in elegant cherry cases. Even the shelves around the workmen's benches were glittering with mineralogical specimens. The fourth story contained among other things, a small chemical apparatus, with a full set of chemical tests, and re-agents. Here also was a great variety of magnetic, electro-magnetic, and galvanic apparatus. To all which must be added, a beautiful electrical machine, with its usual appendages.

How great the facilities afforded by such a shop, for the production of an useful and intelligent citizen; the leisure hours of the workmen are employed in historical researches and scientific investigations. If upon a scientific subject a doubt arises in the mind, or a difference of opinion exist among the workmen, the question is settled by reference to authority, or by actual experiment. Dull must be the mind, and gross the propensities, of one who is not lured from the haunts of vice and idleness, to a home with such attractions. A happy temper, a benevolent heart and straight forward integrity, are the almost certain results from such a course of life. Indeed, I never yet knew a person who was attached to such investigations that was vicious. As a taste for these pursuits may be easily implanted in most youthful minds, we should exert ourselves to produce it. If the owners of shops would generally follow the example of Mr. Cook, what a race of virtuous and intelligent men the next generation of mechanics would exhibit.'

PRESENTS FOR CHILDREN. A great variety of Juvenile Books, among which are the following, just published, viz:

The Youth's Keepsake, Annualette, Boys' and Girls' Annual, Child's Gem, Little Keepsake, Saint Nicholas Annual, Christmas Tales, Gems of Wisdom, Beauties of American History, Rambler's Country and City Scenes, Historical Tales of Illustrious Children, Nursery Rhymes of England, Parley's Tale of Adventure, A Book for Girls in Prose and Poetry, Willie Rogers, or Temper Improved, The Young Student, or Ralph and Victor, Saint Nicholas, Gift for Little Boys and Girls, The Boy's Story Book, Flowers of the Forest, Keepsake Stories, Boys' Story Book, Stories for Clara, Little Clara, Poor Annie, Lord's Prayer, Lucy and Arthur, Child's Own Story Book, Very Little Tales for Very Little Children.

DISSECTED PICTURES, &c.

A variety of New Games for Children, Dissected Pictures, Transparent Slates, &c. &c.

For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. j6

A PRESENT from a Pastor to his Young Parishioners, in ten discourses, urging upon them an early and earnest attention to Religion, by James Flint, D. D. of Salem. This day published by W. CROSBY, 118 Washington street. j13

OFFICE OF THE

CHRISTIAN EXAMINER,

AND

RELIGIOUS MISCELLANY,

AT

WM. CROSBY'S,

118 Washington Street, Boston.

TRUMBULL'S REMINISCENCES OF HIS OWN TIMES, from 1756 to 1841. For sale at SIMPKINS'S, n25 No 21 Tremont Row.

JUST PUBLISHED. The MONTHLY RELIGIOUS MAGAZINE, No 2, Edited by Rev E. S. Gannett and Rev F. D. Huntington.

—CONTENTS—

Personal and Social Reform;
Uses of Disappointment;
The Emigrants;
Fidelity to Religious Convictions;
Means of Religious Growth, a Sermon by Rev J. L. P. Coolidge;
Labor;
Thy Sins are Forgiven;
Christ's Words at the Well of Samaria.
Intelligence.
Ordination at Grafton;
" at Deerfield;
Church of the Disciples;
Thursday Lecture;
Social Reorganization;
Unitarian Society at Hartford;
Unitarianism in the West of England;
Westminster Confession of Faith;
Progress of Temperance and Peace Principles;
Harriet Martineau;
Unitarian Lectures in London.

*,*Subscriptions received for this Work at One Dollar per annum, by L. C. BOWLES & W. CROSBY, 118 Washington street. f3

MASSACHUSETTS REGISTER FOR 1844. JAMES LORING, 132 Washington street, has just published the Massachusetts Register for 1844 containing the New Tariff of Duties, the English and Chinese Tariffs, the State Legislature, the 28th Congress, Army and Navy Officers, Consuls, Militia, Ministers, Colleges, Charitable Societies, City Officers of Boston, Officers of Banks and Insurance Companies, Lawyers, Members of the Mass. Medical Society, Justices, &c. qualified in 1843, Statistics, &c. Also for sale, Jefferson's Manual, American Constitutions, and Goodwin's Town Officer. f3

DAUBIGNE'S REFORMATION.—New Edition. The subscribers, at the earnest solicitation of many friends, have added the Notes and References to their edition of the History of the Great Reformation, by D'Aubigne. They do not believe that any great advantage will accrue to the general reader from it, as the Notes are all translated in the body of the work, and the references are to works entirely beyond the reach of 99 out of 100 readers. They have made this addition at considerable expense, and without any increase of cost, in order to comply with numerous requests of valued friends so to do, and thus doing, defend themselves against the unceasing efforts of the publisher of the New York Edition to defame theirs.—They now present to the public an edition containing all the Notes and References printed on fine paper and in good type, 25 per cent. cheaper than the price at which the inferior New York Edition is offered.

JAMES M. CAMPBELL & CO.,
Philadelphia.

*,*SAXTON, PEIRCE & CO, 133 Washington street, Boston, will supply the above *ten per cent.* less than the Philadelphia publishers, of their agents in this city. (Publishers' and Agents' price 75 cents—*our price 67 cents.*)

S. P. & Co., also supply *all* Campbell & Co's publications at from 10 to 20 per cent. less than their prices, or at which their agents supply them in this city.

POPULAR WORKS LATELY PUBLISHED.

Miss Bremer's New Work. A Diary; with Strife and Peace. Translated by Mary Howitt from the Swedish of Fredrika Bremer; price 12½ cents.

James's New Novel. Arabella Stuart: a Romance of English History; by the author of 'Richelieu,' 'The False Heir,' 'Forest Days,' &c.; price 12½ cents.

Mrs. Holland's New Novel. The Unloved One: a Domestic Story; by Mrs Holland, author of 'The Czarina, &c.; price 12½ cents.

Dickens's New Work. A Christmas Carol, in Prose; being a Ghost Story of Christmas, by Charles Dickens; price 6¼ cents.

*,*All orders must be addressed to SAXTON, PEIRCE & CO., 133 Washington st. f3

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

BOSTON ORTHOPEDIC INSTITUTION for the TREATMENT of diseases of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than theother, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical; not at all calculated ever to effect a cure, and destructive to health by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, M. D., Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

BOOTS AND SHOES. *Theo. H. Bell,* 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.

Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

NEW ARRANGEMENT AT THE ONE PRICE STORE, No 28 Washington street. In addition to the sale of CLOTHS, CASSIMERES, VESTINGS, and TAILORS' TRIMMINGS, may now be found a general assortment of STOCKS, SCARFS, GLOVES, HOSIERY, UNDER SHIRTS and DRAWERS, READY MADE LINEN, &c.—together with all articles usually found in a Gentleman's Furnishing Store.

At this establishment Clothing is made to order in the best and most fashionable manner—or if preferred, Garments are cut only.

Just received a lot of